The MISSIONARY HERALD

May 1933

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The American Board in a Financial Crisis

By FRED FIELD GOODSELL

THE American Board is passing through a heart-breaking crisis. Its officers and missionaries are making every attempt to save well-approved enterprises all around the world from collapse. Several thousand able, devoted national Christian leaders associated with us in most significant undertakings are vitally affected. Their faith is being put to a terrific test. Salaries at home and abroad have been slashed, as is right; but normally inadequate appropriations for the work on the field have been very sharply reduced or entirely cut off. Institutions are being closed, missionaries are being withdrawn, and the end is not yet.

The Main, Plain Facts Ought To Be Widely Known

This is the *fourth* consecutive year when reductions for the field work have been made. It is the *second* year when it has been necessary to reduce the number of active missionaries beyond normal retirements. Next year, what?

One alternative to the withdrawal of missionaries and one that is strongly urged in certain quarters is further to reduce to whatever figure diminished income requires the salaries of missionaries on all fields as well as the salaries of the staff at the home office. This has been and will be seriously considered. It might be possible for a single year, or even two, but at the most it would be purely an emergency measure which could not solve the problem of adjusting all our work to a different level of income over a period of years. Moreover, it would probably result in increased needs for missionary health grants, earlier retirements on larger allowances, and inefficient service.

Yet, will not some plan like this be necessary, unless it is decided to withdraw more missionaries? And how can we recall those who are in the midst of active service? Our missionaries are well trained, well chosen, devoted Christian men and women. Most of them have dedicated their lives to this work. They are building deep and permanently at a period in the world's history when Christian ideals and character and spirit are desperately needed.

A Vital Factor in the Situation Is the Decrease in Church Gifts

The greatest cause of concern is the fact that the gifts from the churches are decreasing at a greatly disproportionate rate. Church gifts alone decreased more than $225,000 in the period 1927-1932. This is indicated in the following:

	Total Income	*Income from Churches*	*Deficit*
1927-28	$1,825,959	$1,005,350	
1928-29	1,769,410	956,855	$50,204
1929-30*	1,780,625	934,489	29,403
1930-31	1,722,943	902,172	74,126
1931-32	1,520,522	775,444	89,430
1932-33	*The churches are now recording.*		

With such facts in mind and determined to avoid further deficits the Prudential Committee adopted a budget in October, 1932, estimating $243,000 less income. In March, 1933, it was found that at least $70,000 more would have to be saved in order to balance expenditures with probable income. Severe measures were taken to make that saving. Hardly had this been done when the Committee learned with dismay of the proposal of several State Conferences to decrease the percentage of church gifts to the national boards. The drop in the flow of gifts from churches and individuals through February and March added greatly to our concern with the result that a possible further reduction of from $150,000 to $300,000 in 1933-34 was committed for study. This is a crushing assignment for the headquarters staff. Its disastrous, far-reaching effects on top of the extreme measures of this present year threaten to wipe out entirely or to cripple beyond recovery many parts of our work.

Must these plans be carried out? That depends on our home friends before August 31.

What Will Have To Be Done if the Tide Doesn't Turn?

The Prudential Committee is sending to each mission definite proposals for further drastic reductions. The missions will review these and send back to us any alternative proposals which will make an equal saving. Unless there is a pronounced change in the situation, the following are some of the results that are bound to take place:

1. The closing of important educational institutions with a long history and great present value to the people of Africa, Turkey, India, China and Japan.

*Income and expenditure increased by merger of foreign work of former Christian Board.

2. The forcing of other institutions to rely entirely on local income with the consequent danger of swollen classes, emphasis on wealthy pupils and decreasing efficiency. Commercialism?

3. The closing of one or two large hospitals which are meeting otherwise unmet urgent needs and the forcing of other hospitals to rely on fee income so much as seriously to impair their service to the poorest and the neediest. This also tends toward commercialism.

4. Forcing the pace of self-support of native churches so fast as to injure their morale and endanger their life. They are already working devotedly toward complete self-support but need some help for a time.

5. The dismissal of many national Christian workers at a time when they cannot find other occupation. It will be hard for these workers and their friends to escape the feeling that they have been wrongly treated by the missions.

6. The withdrawal of another group of American missionaries at a time when their services on their fields are particularly needed and when opportunities to serve in America are rare and hard to find.

We Must Lift Our Burdens Together

In the midst of this extremely difficult situation the officers of the Board are keenly aware of the fact that no special pleading is either fair or opportune. The Home Board with its various societies, many State Conferences, individual churches without number, educational institutions and local charities are all in serious difficulty. For many, without question, it is a life and death struggle. Surely there was never a time when we should realize more intensely the nature of our fellowship. We are all bound up in the same bundle of life. We must lift our burdens together. In spiritual union there is strength.

Will You Stand By in This Crisis?

The Prudential Committee feels that it is wholly justified in asking its constituency to "stand by." Should benevolence budgets be made to bear a disproportionate share of reduction? The most dangerous tendency of this hour of grave crisis in the affairs of humanity, but especially of our own nation, is the drive to save one's self at any cost. Christian men in business tell us that they never knew a time when self-interest and the passion to seek security for one's self, regardless of others, were so rampant. If this is so, the very foundations of Christian character are in danger.

The Best that America Knows and Has Stood for among the Nations Is Threatened

Our churches and State Conferences will surely discover in this situation an opportunity, a challenge. The missionary spirit is the life of the church. Without the urge toward outgoing sacrificial service Christianity is not Christian. Our churches have long stood for this ideal.

We Have Reason for Encouragement

The American Board has been flooded with letters from pastors and others which express confidence in our missionaries and in their ability, adaptability, commonsense and loyalty to our common Lord. We are immensely encouraged by these expressions of confidence. We shall carry on in the conviction that the best days in the service of the American Board are yet to come, that the task of making our Lord known and His Spirit supreme throughout the whole world of man's relationships and interests is dear to the heart of our churches. We mean to go forward.

There's a New Spirit of Progress and Faith

As these words are written news of startling significance appears. It seems as if the spirit of depression and fear is about to yield to the spirit of progress and faith. We believe in our country and its future. When the better day comes it will bring a profound challenge to our churches. Present budgets and missionary goals were formed in the depths of uncertainty and apprehension.

Will not hundreds of churches under brighter conditions recapture the lost ground by gladly undertaking supplemental offerings to lift their giving, at least to the levels of last year? Stabilization of income would be a great blessing. Will not boards of church officers vote to reinstate or increase their missionary portion of the budget?

The spirit of thanksgiving, the sense of real stewardship and all our prayerful hopes urge that we save from further loss this Christlike enterprise so vital to the world's upbuilding.

Our May Issue

Our cover design is from a photograph by Mr. Herman H. Kreider of Istanbul, Turkey, and shows the skyline of that city as seen from the Asiatic shore.

Dr. Harper, who contributes our first article, is Professor of Religious Education in Vanderbilt University School of Religion, and has been since 1922 the General Secretary of the Board of Christian Education of the Christian Church. In 1931 he acted as the American Board's special representative in Moslem lands.

In line with his subject is the second article, which pictures the work of the Playground and the Social Center in Adana, Turkey.

Dr. John E. Merrill, formerly President of Central Turkey College, now President of its successor, Aleppo College, gives us the interesting history of the Protestant Armenian Church in North Syria.

Mrs. Lydia Lord Davis, well known to our readers as former missionary in China and later associate secretary of the Board, tells us the interesting story of the Oberlin-Shansi Memorial Schools.

Clouds have been and still are black over China, but that the sun is shining through their rifts is shown by Dr. C. Y. Ch'eng, General Secretary of the National Christian Council of China, and a world figure among Christian leaders.

Dr. James L. Barton's article first appeared in the *Boston Evening Transcript*, and aroused so much interest that we felt our readers should see it.

Rev. Oscar W. Low is pastor of the community church in Filley, Nebraska.

Jig-saw fans will be interested in the announcement on page 159.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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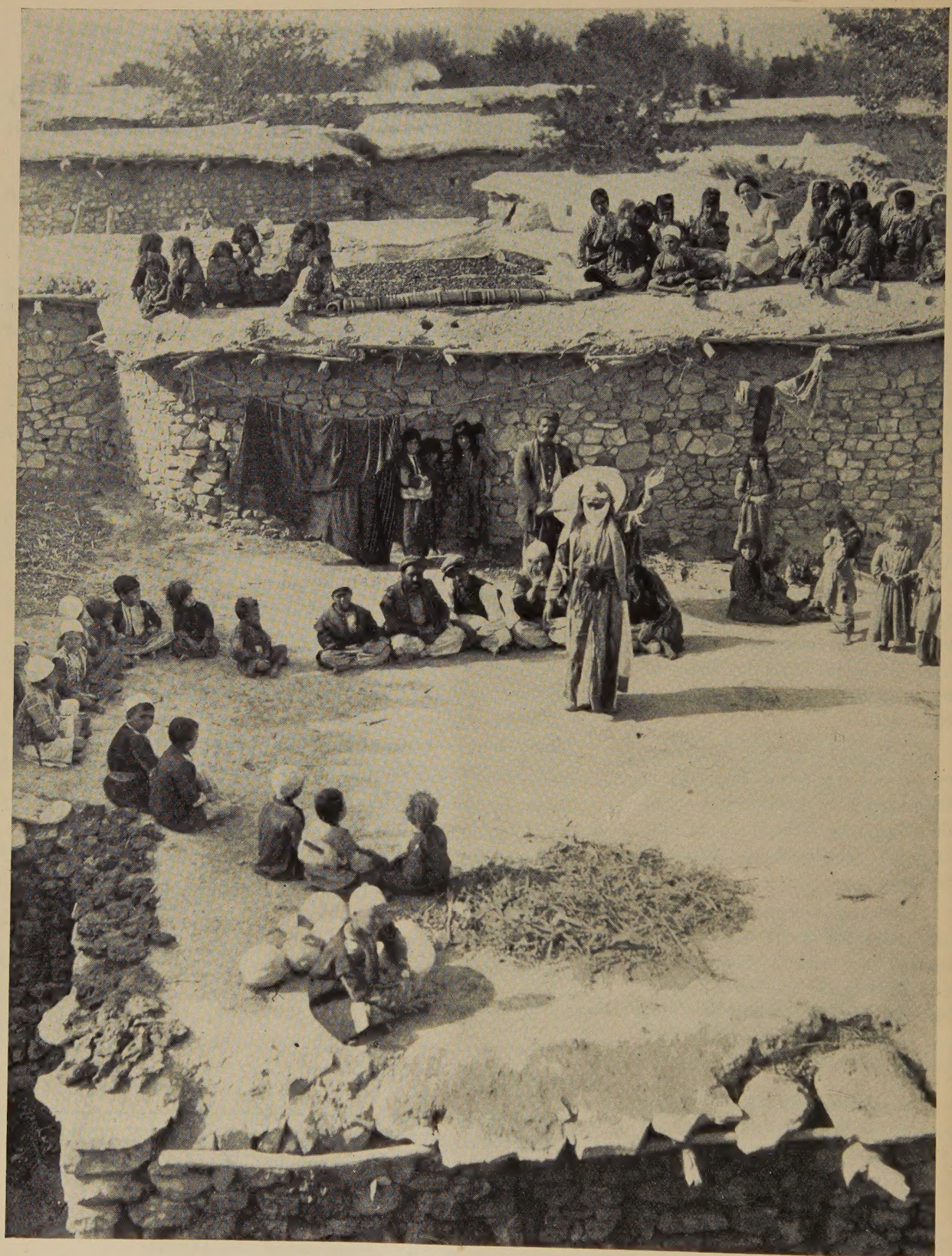


A Wedding in a Turkish Village

H. H. KREIDER

The festivities often last a week or more. A feature of the entertainment is a dance performed by a man dressed to represent the bride. The neighborhood, seated on the flat roofs, looks on.

Character Building in the New Republic

By WILLIAM ALLEN HARPER

SHALL the American Board withdraw its missionaries from Turkey? The Roman Catholics have withdrawn. They did not feel it would be worth while to attempt missionary work further in the Young Republic, surrounded as they were by such hampering restrictions.

And there is no questioning the fact that these restrictions do hamper. It is forbidden, for example, to teach your religion to the children of any other faith in any school, college, orphanage, hospital, or other organized institution for religious or social service. Religious services of one group held in such institutions may not be attended by persons of another group.

Even outside such institutions it is illegal to admit to membership in your religious organization any person of any other religion before the eighteenth birthday. Civics, geography, and history must be taught by Turkish teachers approved by the Turkish government, who cannot be removed without its consent. All professional education is reserved to the university, and since theology is a professional subject, no theological seminaries can exist in Turkey. If your missionary approach is to be that of direct propaganda, of winning converts, the legal restrictions in Turkey are not only hampering; they are paralyzing; and so the Roman Catholics have closed their missionary institutions.

American Board Convinced of Government's Sincerity

The American Board, however, is convinced of the sincerity of the government and its missionaries are carrying on in a commendable spirit of coöperation. They have adjusted themselves to the new situation and rejoice in the open door which the Republic has created for them. They are engaged in a "noble experiment," and in their investigative explorations they hope to learn what religion really is, when religious education is most effective, what approaches to non-Christian groups promise most fruitful results. They rejoice in the privilege which is theirs to help answer these questions. To see them at work, singing in their hearts before stupendous tasks, strengthens our confidence in the ultimate triumph of the Master's way of life.

An Open Door

But how has the Republic provided the American Board missionaries an open door in Turkey? By making it necessary to serve Moslems. Our work before the Republic was for the Greek Orthodox and Gregorian Armenian peoples. They are gone except in Istanbul. We had to follow them, as in some instances we have done, to Greece or Syria, or else minister to the Moslems who remained.

It is an open secret that the Turks expected us to leave Turkey when the Greeks and Armenians left. They naturally thought we were there to win converts from those older Christian churches to our Protestant viewpoint. They know now that we are in Turkey for Turkey's sake and they are availing themselves of our schools, colleges, and hospitals, and other forms of service, on a wholesale scale. Before the Republic, not five hundred Moslems in all Turkey were attending our institutions. Now practically our total constituency is Islamic.

But Obstacles in the Path

But there are difficulties in the way. The Turk does not understand unselfish service. He suspects the missionary because he does not comprehend his motive. Various notions are prevalent as to why missionaries have come. For example, it is said that they have failed in their own country and are looking for a new chance, that they wish to escape military service, that they are secret agents of their governments. But gradually it is dawning upon the Turks that our missionaries are come to express our good will and spirit of fraternal sharing, and that neither we nor they have any sinister or ulterior designs. The atmosphere is clearing.

But not all the difficulties are of Turkish origin. Propaganda has been so long accepted as

the proper missionary approach to non-Christian peoples and the appraisal of missionary success so long confined to the number of conversions during the year, that our supporters at home may lose their zeal and so curtail their gifts for what they may come to regard as a futile cause.

No disaster could be greater than this now. To begin with, Moslems would immediately conclude that our motives were selfish. The door would then be securely locked against Christian missions in all Islamic lands. Our people must realize that missionary success is to be computed not in arithmetical but in spiritual terms, and that the leavening of the mass from within promises better results in the long run than any other method. Turkey will ultimately become permeated with the ideals and spirit of Jesus if we have the spirit and patience and loving devotion and service to persevere in our support of our workers there, in sublime forgetfulness of arithmetical footings.

The Technique of Building Character

The exigencies of the situation in Turkey seem to require this approach, but on professional grounds it is amply justified; we have learned by long years of direct indoctrination, in an atmosphere of complete religious freedom in America, that knowledge of the Bible and intellectual comprehension of Christian ideals do not necessarily mean that we have succeeded in effectively teaching Christianity as a way of life.

Our search now is for techniques adequate to make our life situations and experiences creative in the building of Christlike character. We know that learning occurs only when the mind of the growing person is active, and that character is dynamic, the resultant of inward activity, of internal dynamics, so to speak. We also know that learning is conditioned by the learner's experience, and that when the teacher stimulates the growing person to choose Christlike solutions for his particular problems and life issues and situations as they arise in the normal field of experience, character of the Christ type is assured, and that it is assured on no other basis.

In arriving at these outcomes the growing person must examine and appraise his own and the race's past experiences as preserved in the several bodies of knowledge and in the light of their meanings, appreciations and values; he must select, habituate and integrate into his total life philosophy that solution for the particular situation, problem or issue which appeals most satisfyingly to his rational judgment and his affectional nature. There must be absolute freedom of choice, a complete absence of authoritarianism, no forbidden areas, a spirit of fraternal sharing, together with toleration, appreciation, and mutual respect. To be a teacher, a stimulator, in such a character-building procedure is sublime.

How Missionaries Can Use This Technique

But what can our missionaries do through our American supported institutions, legally inhibited from direct propaganda, in the effort to build Christlike character through the creative handling of daily experiences? On the answer to this trenchant query weighty issues hang.

In the first place they can give a practical demonstration of true Christianity as a way of life. Every act of a missionary's life has religious significance. His manners, his dress, his business dealings, his associations with people, his home life, his conversations, his stride, his interests—all reveal his religion as a way of life. The missionary must be a devout follower of Christ, a saint, because he realizes that Christianity is being judged by his conduct and that he lives constantly on the cutting edge of service. Even his good must not be evil spoken of.

In our institutions, and particularly in our schools and colleges, the professional and personal relations of teachers and students offer many situations for building character. Disciplinary problems are fruitful sources of real character growth. Teacher and student can face the particular issue involved as to all possible outcomes and their consequences for personal and social welfare. The student can be stimulated to choose the outcome which promises most for the development and expression of personality in terms of brotherhood on a universal basis.

But is not such a result truly Christian, though not labelled so? The same procedure can be used in motivating the student to solve any problem, situation, or issue that may arise in or touch

his life. Groups of students and teachers can be formed for the discussion of life's problems in the open-minded process of discovering the best solutions for each situation, based not on prejudice or authority, but on a careful investigation of past experiences, personal and racial, and the organization of these discoveries into congruent programs of conduct, in an atmosphere of complete freedom and of mutual respect for divergent viewpoints.

This procedure will be introduced also into the regular curriculum courses as the Moslem youth learn to utilize the technique of thinking more accurately, instead of depending so largely as at present upon the acquiescent techniques to which their past training has habituated them.

In activities is found a very fruitful method of character education, whether these activities are those of normal living, of the playground, or of the special interest variety so appropriately fostered in institutions of learning. In athletic sports the very finest type of character may be developed. The Turk naturally does not understand sport for sport's sake. He excels not in group but in individual contests. Team play is something alien to him, and sacrifice plays unknown. When our Western forms of athletic contests were introduced, most of the games ended in fights. But I have seen teams of rival schools contesting, with a third team waiting to play the winners, with cheering of good plays by opposing spectators, and no disputing of the referee's decisions even at doubtful points. The game was followed by a simple tea participated in by winners and losers alike in a spirit of good sportsmanship and fellowship, and enlivened by "yells" for each other. This shows real character education. No matter what the activity undertaken, it should arise out of a real life interest and be conducted in such a way as to develop Christlike character, without moralizing or preachment.

In one particular, however, our American missionaries in Turkey are at a disadvantage in stimulating persons to arrive at Christian conclusions for their problems: they cannot refer them to the Bible as a source book, nor expect that they will consult it. We in America who aim at Christian character building through the technique of creative experience have this privilege and find it most helpful. But even in Turkey there is no law against testing a proposed outcome by the principles of Jesus Christ. That these principles will elicit approval from Turkish youth I have concrete and convincing proof.

I was addressing a group of more than a hundred normal school students and their teachers. I was lauding Service as fundamental in the teacher's attitude toward his work and his community. In a moment of inspiration I said "Turkey is now a republic. In a republic service is required of all and especially of those who lead as teachers do. At the very center of democracy is this principle that he who would be greatest must be servant of all."

Imagine my satisfaction when these words were translated by the interpreter, to hear them vigorously applauded by the group, an unusual happening in a Turkish audience, which sits quiescent as you speak. They did not know I was quoting from the Bible, but the idea met a hearty response in their hearts and their applause was a spontaneous outburst of approval. After the address was concluded the president of the school in his private office called attention again to the basic principle of democracy as I had "so eloquently" stated it. He spoke with deep feeling of his satisfaction that his students had approved it so heartily. "They are not in the habit of interrupting a speaker in that way," he added.

So, without designing to do so, Turkey becomes the finest experiment of history in character building on a national scale. Should not the American missionaries, therefore, continue in Turkey and assist in this truly "noble experiment?"

It "Takes" in Turkey

By DOROTHY P. CUSHING

BOYS will be boys, whether in Turkey or America. So testifies Miss Lillian C. Brauer, who carries on a triple work in Adana, Turkey: general supervision of two playgrounds, one for boys and one for girls; a Well Baby Clinic; and, as though *that* were not enough to keep her comfortably busy, a social service center with classes, games, moving pictures, and other forms of recreation and education.

Miss Brauer

Beginning with a Bit of Discipline

When the playground for girls was first opened, word went out that no boys would be admitted there. Yet on the first day a row of mischievous urchins were seated on the wall watching proceedings. After several warnings, Miss Brauer said:

"Unless you are gone in five minutes, you will *not* be admitted to the playground tomorrow, when it will be the boys' turn."

Five minutes slipped away, and with them most of the boys. But a few adventurous souls remained, and these same defiant ones presented themselves unabashed at the playground the next day. Surely the American teacher would not enforce her penalty! Indeed, she would probably not recognize them!

But they had failed to reckon on the keen eyes of Miss Brauer, and her ability to remember little Turkish faces. The culprits were refused admittance; some, however, sneaked in but finally were firmly ejected. Wails of dismay arose, not at the ejection, but at the type of punishment —exile.

"Why don't you beat us?" they cried, "but do let us come in!"

Those in outer darkness remained there, however—for that day—and a tremendous lesson was learned.

Before and After Taking

Before there were any playgrounds in Adana the boys and girls of that crowded city used the narrow, dirty streets, where they picked up bad language, smoking, fighting and gambling, together with other vices. Of one thing they had an abundant supply, namely, stones; and throwing these at passers-by was a favorite pastime. The Americans, including Miss Brauer—those "queer people who wore hats"—were liable to be targets. But when the first real public playground was opened in Adana, these youngsters found plenty of diversion and interest there. Throwing stones became a back number.

"After that, instead of stones, 'good-byes' in labored English followed the workers," says Miss Brauer, adding that some way or other the boys and girls had gotten the idea that "good-bye" was a word of greeting.

"Friendliness, courtesy, consideration of the rights of others, honesty, obedience, and cleanliness of person and speech have been emphasized at the playgrounds with very satisfactory results, and we have found the habits and attitudes of the children and young people who attend the playground regularly greatly changed.

"We number the boys and teach them how to read and write their own names. The lad who can give his number in English is so proud of this accomplishment that he often goes about announcing himself as 'Number 555.' "

From the Cradle to the Grave

We said one of the playgrounds was reserved for boys, but a chat with Miss Brauer brings out the fact that these "boys" sometimes range from little fellows to elderly gentlemen. One small boy was exceedingly anxious that his grandfather should attend.

"We have them from the cradle to the grave," says Miss Brauer with her cheerful laugh.

And it is rumored that dignified business men often drop in and pull off their coats for a period of exercise and play.

"Oh, that we had discovered this place before," one is said to have exclaimed. "Here we can put aside our cares for awhile and be boys again."

Training in Clean Sportsmanship

Two athletic tournaments were run off this last year at the Boys' Playground. When Ezra Porter Young, who is in charge of it and is finding a great channel for service through his contacts with the men and boys, went to ask the principal of one of the primary schools to act as a judge in one of the contests, the Turkish educator said:

"Such competitive sports are very fine for our boys. I hope you will do this sort of thing every year."

One can appreciate what that teacher meant on learning that six out of ten football matches held in Adana last year ended in fights, but that a spirit of good will and clean sportsmanship were shown by the losers in contests at the Playground.

"I used to pass by your playground before I knew you," said another young Turkish instructor, "and was impressed with the good behavior of your boys. We wondered how, in only two or three hours a day, you could have better discipline than we with severe surveillance six hours a day. Now, however, I have solved the puzzle: you have the tradition of character, and they are catching it from you."

A Swat-the-Fly Contest

As part of her health campaign Miss Brauer instituted a swat-the-fly contest and combined handwork with sanitation by having the children make the swatters. The largest number of "corpses" brought in—and Miss Brauer had the doubtful pleasure of counting them—brought a reward: the victor, who killed 3,075 flies, had his picture taken! Prizes, as such, are not offered, because there is already present in the Turkish boy and girl a gambling instinct that needs no stimulation.

And, speaking of gambling, it is worthy of note that the site of the Boys' Playground was much desired by a casino which would have carried on that and other questionable amusements. It is a choice site in the very heart of Adana, discovered by Miss Brauer after two years of walking foul-smelling, refuse-filled streets in search of a suitable place, and it is given by the city rent-free.

"Pounding the Babies"

Many incidents, both pathetic and humorous, could be related in connection with the Well Baby Clinic. One day a former student at the American School for Girls, who had learned there that the English standard of weight was the "pound," dropped in to inquire for a neighbor regarding the time for weighing the babies in the clinic. Proud of her English she startled the workers by asking:

"Miss Brauer, when are you pounding the babies?"

The mothers come daily now for the "pounding," and last year there were 1,204 babies, mothers, and small children cared for in the

Some of Miss Brauer's regular attendants at the Playground. They have also been helpers. Several of the attendants work, one as a clerk in the Criminal Court and another in the offices of the railroad.

clinic. Sick babies are often referred to the local Turkish child specialist in the Children's and Maternity Hospital. This child specialist has visited the Baby Clinic a couple of times, once bringing his assistant and his nurse, so that they might see how the worker meets the mothers and learns about the home environment of the babies, which makes a difference in their normal development. These mothers express appreciation of the help and interest, not only in words, but by gifts of flowers, plants, eggs, and bread, and above all by voluntary service in the work.

"Their devotion and their confidence in us are amazing," says Miss Brauer, "and naturally make us eager to help them as much as possible and to share our best with them."

Little Sukruye and her mother—the Kurdish baby whose story is told in this interview.

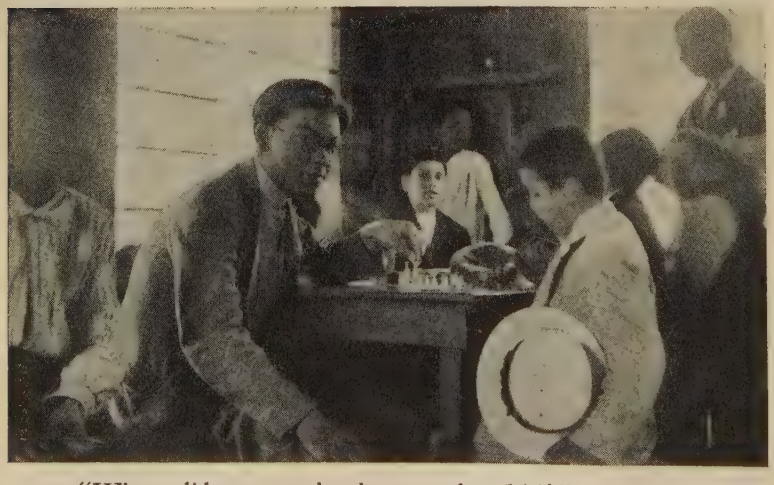
A Kurdish Baby's Bath

Little Sukruye, the eighth and only living child of her mother, the eighteenth and only living child of her father, was brought to the Baby Welfare Station heavily bedecked with charms to ward off the evil eye; for naturally she was exceedingly precious to both her parents, and they had failed in none of the precautions they knew of to keep her.

Little Sukruye, said her mother, had not slept for weeks. When Miss Brauer examined the baby she was not surprised at that, for the baby was so bundled up she could hardly breathe and she hadn't had a bath for over a month! The suggestion that she be given a bath right then and there was well received by her mother, so long as "Miss Brauer Hanum" gave it. So out came the bathtub, the towels, the soap, the hot water, and a few more sticks of wood were popped into the stove to ward off the damp chill of Adana's rainy season.

"The mother watched the whole performance with great interest," says Miss Brauer, "and how happy she was when little Sukruye went right to sleep after her soothing bath."

The American "Hanum's" magic had worked better than all the blue beads, amulets, and other charms which are supposed by some in the Near East to keep off harm and sickness.



"Where did you get that hat, number 555?" Interior view of the Game House, with chess in progress.

Movies at the Social Center

Of course a long and interesting story could be told about the work at the Social Service Center where there are lessons in "readin', 'ritin', and 'rithmetic" in the new Turkish characters—*and* moving pictures. These movies create a great deal of interest. "When can we come to see some more moving pictures?" is the question that meets the American workers daily.

"Thousands of people have this year benefited by them and feel that these pictures are much more worth while than the ones they ordinarily see in a city moving picture theater," says Miss Brauer. Some of the more popular of the films are "The Life of Edison"; "From Tree to Newspaper"; "The Epic of Mount Everest"; and for fun such pictures as Inkwell Comedies and Mickey Mouse films. The comedies always please, because the Turks have a keen sense of humor. Films showing agriculture and dairying, as well as sex hygiene for young men, are also popular and highly beneficial.

Lillian C. Brauer is a North Dakotan and a Carleton woman. Before she went out to Turkey in 1920, she took special work in the Congregational Training School for Women. She followed her language study for a year, and then was located in Adana where she started this pioneer piece of social service. Miss Brauer's mother used to say that her daughter's motto was "If anything is worth doing at all, it is worth doing well." Apparently Lillian Brauer still holds fast to that motto.

Evolution into Efficient Independence

The History of Coöperation in North Syria

By JOHN ERNEST MERRILL

NORTH SYRIA is the corridor stretching eastward from the Mediterranean Sea, between the Syrian Desert on the south and the Taurus Mountains on the north. Moslem Turks, Arabs, and Kurds, Armenian, Assyrian and Syrian Christians of the ancient churches, Christians of Catholic rite, Jews, make up the population.

Here the Gospel took fresh root in 1847 at Aintab through a New Testament in Armeno-Turkish, which the Armenian common people could understand. Missionaries followed, at the request of these people, and explained the Book. There was a rapid increase of those who accepted its teachings and began to live a new life, and from the Aintab fellowship individuals went to neighboring cities to share their new-found truth and experience. Banned by the ancient church, these groups became the evangelical churches of North Syria.

The First Twenty Years

With missionaries residing at Aintab and Marash only, the churches developed rapidly into independence, spreading their witness, administering their own affairs, led soon by pastors from among themselves, financially self-reliant; though to maintain a regular pastorate for the weaker groups pecuniary help proved necessary. The missionaries developed education, especially the education of girls, and opened a training school for pastors at Marash in 1866.

In 1867 twenty indigenous evangelistic churches formed themselves into the Cilicia Evangelical Union, and the year following the missionaries at Aintab wrote that their evangelistic work in that city was completed and turned over to the local churches. Henceforth there were in North Syria two bodies concerned for the progress of the new movement, the Mission and the Union. This stage in the missionary enterprise was reached 65 years ago!

Cooperation with the Local Churches

The first meeting of the new Union was held simultaneously with that of the Mission. Friendly communications were exchanged, and the Union voted to meet regularly when and where the Mission should meet. From this cordial but undefined relationship there developed a series of coöperative undertakings, planned to carry the churches forward toward efficient activity as an independent missionary and social force.

Joint Station Committees. Oversight of the weaker churches was vested in joint local and foreign Station Committees, though these

churches were aided from mission funds. The churches of each area chose five representatives to serve with the missionaries of the area as a committee to appoint preachers, fix grants-in-aid and exercise general supervision, the votes of native committeemen being often in the majority. These men could urge self-support upon the churches with an insistence which foreigners could not use. The committees bore no relation to the self-supporting churches, which were entirely independent, affiliated with the Union and having no connection with the Mission.

Formation of the Conference. For more than a dozen years the Union and the Mission conducted their own affairs side by side with a harmony that called forth the praise of the deputation from America which visited Turkey in 1881. Yet it was in the nature of the case that the Mission might take action vital to the churches, regarding which the churches had had no chance to express an opinion. The Union, therefore, petitioned the Mission for representation at its business sessions. This overture resulted in the formation of a new, coöperative body, the Conference, a joint organization of Union and Mission, including the entire membership of both. All matters of mutual concern were to be brought to the new body for consultation before action was taken by Mission or Union, and action when taken was to be according to the results reached in consultation.

This Conference has exercised a profound influence upon the development of the evangelical movement in North Syria. Cementing cordial relations between the churches and the missionaries, it has left the churches independent in their development, and yet has secured a maximum of missionary coöperation in case of need.

One can more fully appreciate the importance of the formation of this Conference by considering what other actions might have been followed. The Mission might have withdrawn, leaving the churches alone to face the unfinished task, inexperienced and unequipped. Mission and Union might have remained unrelated with likelihood of misunderstandings, friction and diverging aims. Paternalism might have given representatives of the churches a minority share in semi-coöperative arrangements. Or, with large-hearted feelings of equality, Mission and Union might have been merged, the churches thereby losing the opportunity for consciously independent and self-reliant growth. At the other extreme, foreigners might have exercised autocratic control, employing and directing native agents and administering through them the local churches. The Conference plan avoided these all, by common consent making coöperation mandatory.

Coöperative Plans for Financial Independence. Inadequacy of American Board appropriations for general work coupled with a growing acceptance by the churches of the ideal of self-support culminated (1904) in coöperative plans for the financial independence of the churches of the Union as a whole in a fixed period of years. The Mission guaranteed an initial sum of $1760, one third greater than the apportionment, this sum to decrease annually by $110. The churches agreed to provide an annual Home Missionary gift of $440, and to make up the decrease each year in appropriations by reductions in the grants to aided churches or by increased gifts, till in sixteen years the Union as a whole should become financially independent. The workings of this Home Missionary Agreement were interrupted by the Adana troubles of 1909.

Organization of an Evangelistic Association. Nothing daunted, a new agreement was entered upon in 1912. But the churches soon realized that these gradual processes put off to a distant future a result which should be achieved with the least possible delay. The Union voted therefore in 1914 to organize an Evangelistic Association to take over at once entire responsibility for the work of the field, including both the sustentation of weaker churches and evangelistic effort among all sections of the population, Christian and non-Christian. Representatives brought this proposal to the Mission, asking its acceptance and the loan of one of the missionaries as the first general secretary of the new association. The Mission gladly assented and work was entered upon with enthusiasm. Then came the war.

Cooperative Management of Institutions

The years between the organization of the Evangelical Union in 1867 and of the Conference in 1883 were marked by the application of the coöperative idea to institutional management. In 1870, the Union took action "to improve the means of education." Having before its eyes the Training School for Pastors at Marash, with its limited curriculum, and the colleges recently founded by Americans at Constantinople and Beirut, the Union ventured the daring proposal to establish another college in the interior, and asked the missionaries to cooperate. After much discussion, the Mission promised coöperation.

Central Turkey College. Thereupon a mixed Board of Founders was organized, with four native and four foreign members. It was decided to locate the college at Aintab, where the local evangelical community offered liberal financial support. Rev. T. C. Trowbridge was appointed to visit England and America in the interests of the new college. A preparatory school was opened at once in Aintab (1872) by the local community.

In addition to funds, Mr. Trowbridge secured in England the services of the Turkish Missions Aid Society as depository for contributions made in that country, and in America the incorporation of "Trustees of Donations for Education" to cooperate in the management of the college as well as to hold funds contributed for it in the United States.

Briefly, a Board of Managers similar in membership to the Board of Founders was to conduct the college on the field for the first twenty-five years, under the oversight and subject to the control of the Trustees. After this time the native membership in the Board of Managers was to become a majority, the Trustees continuing to exercise their previous powers, until after fifty years entire control of the college should be vested in the Board of Managers, the Trustees remaining as a holding corporation for college funds. From the first, the entire Board of Managers was to be elected by the Evangelical Union alone, to which body it would report and to which it was responsible.

This coöperative organization was set up in 1874. The faculty of the college has consisted almost entirely of highly trained natives of the country. The anticipated changes in management began in 1901-3, and the transfer of entire control occurred in 1927-28.

Other Schools. After the successful establishment of the college, similar plans were adopted for the management of the Marash Theological Seminary, which replaced the Training School for Pastors, and for the Central Turkey College for Girls. Each had a local Board of Managers, half native, half foreign, reporting annually to the Evangelical Union. Even for secondary schools, the same type of organization was found often advisable.

Since the War

The uprooting of 1922 has been survived by the Evangelical churches of North Syria, even as were the Near Eastern cataclysms of 1895, 1909 and 1915. Yet in place of over 50 churches, with 7,000 members and 20,000 adherents, some 25 groups now enroll about 3,000 members with half the former community. Despite so great losses in numbers, leadership and economic ability, these churches have rehabilitated themselves in and about Aleppo and Beirut with astounding tenacity and energy. Union and Conference continue to meet each year, the Mission coöperating as before. A bi-weekly paper is published. The young people's societies have organized a Christian Endeavor Union. The college is in process of reëstablishment at Aleppo. Final control over appropriations is now entrusted to a Budget Committee of five, elected by the Conference, three members being nationals. Only a single American family is concerned in direct supervision of churches. In 1931, the Union was received as an independent group to membership in the United Missionary Council for Syria and Palestine, on the basis of its missionary purpose.

To make the evolution complete, the churches should increase again in power as an evangelistic and social force; they should be aided in their work till self-support as a Union again becomes possible; their institutions, especially Aleppo College, should be adequately financed; and the Union should be welcomed to the world-fellowship of evangelical churches as an independent "younger" church.

The Memorial Arch at Oberlin

The Constructive Internationalism of Three Men

By LYDIA LORD DAVIS

Smith

THE year is 1879. A class in church history at Oberlin taught by Professor Judson Smith. A group of students catching from him a vision of what it would mean to write a new chapter of church history in the interior of China. The germ of Christian education and internationalism.

The city of Taiku, Shansi, China, twelve years later. The same group of American students, still holding fast, loyal to their ideals of Christian education and internationalism, but making, they fear, no impression on that proud commercial city and its environs.

Suddenly their dim sky brightens: A slender boy of twelve and his tall and stately teacher rise together in the rear of the church one Sabbath.

"We have decided to follow Jesus."

Who are these two? The boy is the seventy-sixth in descent from China's great philosopher, Confucius. The man is an able and honored Confucian scholar. These two become the first Christians in that city of fifty thousand people.

K'ung

The boy, Hsiang Hsi K'ung, returns to his home at New Year's and refuses to bow before the ancestral tablets, though easily, according to Chinese law, this refusal might mean his death. The strong man, Mr. Liu, who had always been held in high esteem in the city, finds himself the mark of opprobrium from the gentry and people of influence.

Eight more years pass. There are a few boys and girls in the Christian schools, a few members in the Christian church. The lad Hsiang Hsi is attending college near Peking. He returns to his native city of Taiku and is ordered by the head of the family to shun the missionary premises, for trouble is brewing. The storm breaks. Again he stands by his teachers, and when the mob enters the mission compound, barely escapes with his life. His American teachers and Mr. Liu give up their lives, a costly sacrifice for Christian education, for internationalism, for Jesus Christ.

Is the ideal too high, the task impossible, the goal unattainable? The young man Hsiang Hsi,

Dr. K'ung and President Wilkins

with a spirit like theirs who went from Oberlin to Taiku, starts out on the reverse journey, from Taiku to Oberlin to meet his one living friend there, Mrs. Alice Williams, the widow of one of the Taiku martyrs. For to him Christian friendship is the greatest thing in the world.

He graduated five years later (1906) from Oberlin College; with a Master's degree from Yale the following year. Declining a salary of five thousand dollars from the Chinese government to accept one of five hundred from the students of his Alma Mater, he returns to Taiku to plant again, despite chaotic conditions, the ideals of the Oberlin founders, Christian education and internationalism.

Twelve years later his distinguished service to his country in the cause of internationalism began when his urging sent C. T. Wang to Versailles and held him firm in his refusal to sign a treaty unjust to China, which refusal was one of the things that led to the Disarmament Conference in Washington. Since then Dr. K'ung has been minister of industry, commerce, labor, agriculture and forestry, and more recently a commissioner to investigate industrial conditions abroad.

Some years ago, in their beautiful home in Shanghai, his gracious wife said to me in her faultless English: "Hsiang Hsi holds these important positions in the government; at different times he has saved millions of dollars for China; he is sought on every hand and holds positions which take him all over the country; but deep down in his heart the strongest loyalty he has is to the Christian schools in Shansi, of which, though absent, he holds the presidency."

What of Mr. Liu, killed by the mob, his ideals buried in the trench with his headless body? Dead! Finished! But wait!

Nearly twenty-seven years later his granddaughter, beautiful Lan Hua Liu, steps upon the platform of Oberlin College Chapel, amid the plaudits of the student body, as Oberlin's first woman representative, to carry to the girls of Shansi the privileges heretofore granted to their brothers.

King

Year by year, since 1918, representatives from the Oberlin student body have gone to teach in the school so nobly resurrected by Mr. K'ung

Mrs. Lan Hua Liu Yui
Now Dean of Women at Shantung Christian University.

in 1907. On the other hand, Oberlin-in-Shansi has sent three of her graduates, Lin Ping Chia, K'e Ming Wu, and Wei Ching Wu to study for two years each in Oberlin College, and the first two have returned to Shansi and are serving the school as Dean of Studies and Dean of Men respectively.

How has all this been made possible?

One of the members of Dr. Judson Smith's church history class in 1879 was a brilliant young theological student, Henry Churchill King. Persuaded by President Fairchild to remain in Oberlin for Oberlin's sake, he was nevertheless kindled by the same flame as were those who went to Shansi.

For many years he served not only Oberlin, but Shansi as well, being chairman of the board of trustees of the Oberlin-in-Shansi Memorial Association, formed in 1907, the object of which was "to perpetuate the memory of those who suffered martyrdom in 1900 on the Shansi field, by promoting in every possible way and increasing to every possible extent the educational work in connection with the Shansi Mission."

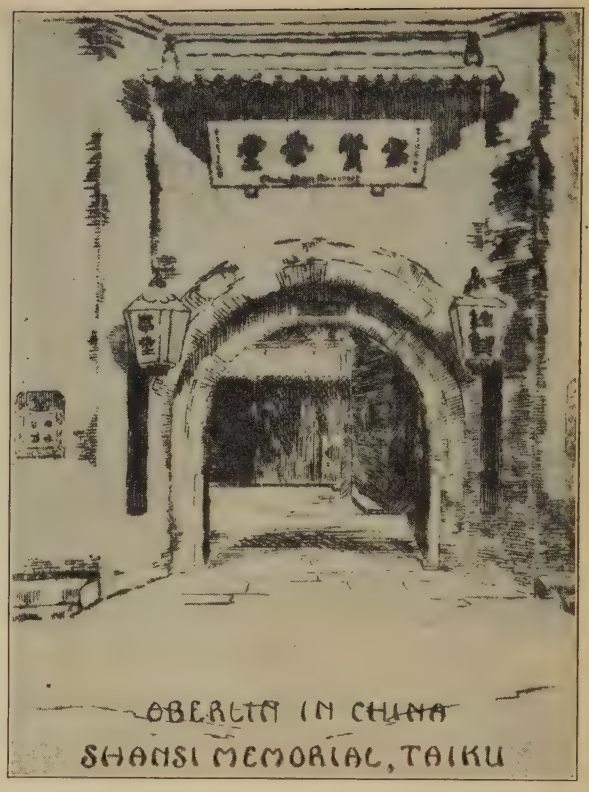
The ideals of Christian education and internationalism have kindled the student imagination, and Shansi has become "one of the major interests on Oberlin campus." An administrative officer, interviewing prospective students, is asked, "What are the qualifications for student representatives to Shansi?"

Mr. Albert W. Staub, a former representative of Oberlin in Shansi, who was associated with Mr. K'ung in resuscitating the school in 1907-8, and is now active in concerns of an international character, says:

"Nurtured by a wealth of noble traditions, blest by Chinese leadership which is second to none, and supported by a network of friendly bonds between the two countries, the Oberlin work in China is one of the most distinctive of its kind—unlimited in its possibilities, far-reaching in its scope."

Others Follow

Shansi Day in Oberlin, 1933! A gala day: the college chapel a colorful scene, the walls hung with gorgeous Chinese banners, the platform filled with dignitaries. There is one regret: that



the distinguished president of Oberlin-in-Shansi, Dr. K'ung, cannot be present; he is in Europe in the service of his country.

A Chinese scholar and educator, Dr. Y. Y. Tsu, delivers the annual Shansi Day address on "China's Cultural Renaissance." Raymond T. Moyer, Oberlin '21, the head of the agricultural department of Oberlin-in-Shansi, tells of "Agriculture in the Shansi Program"; for in that enlarging curriculum farming, industry and home economics are supplementing and exemplifying religion. The "farmers for forty centuries," still using methods milleniums old, have much to learn, and the Agricultural Department at Washington is warm in its commendation of this young teacher.

But Shansi Day brings a more poignant thrill to the student body than the speeches of educators and experts. Who are the fortunate boy and girl—"more fortunate than a Rhodes scholar," said one of them—who have been chosen to represent Oberlin by two years of teaching at Oberlin-in-Shansi? Curiosity is piqued by tantalizing delay and hesitation. And the students almost raise the roof of Finney Chapel when the favored names are pronounced.*

*Gertrude Cheney and Joseph Hamilton. Ed.

"Pressed on Every Side Yet Not Straitened"

A Story of Progress in China Despite Disaster

By C. Y. CH'ENG

Disaster

JAPANESE aggression cut deep into the soul of the Chinese people. On top of this foreign invasion flood and famine in Central and Northwest China, civil wars in Shantung and Szechuan provinces, and warfare against communism, have greatly intensified the national distress. All this has had its due effect upon religion. Doubts of the reality of God and the practicability of the Christian ideal of love have been freely expressed. On the other hand many are driven to religion for peace and comfort.

The Chinese people are determined not to be completely defeated by adverse circumstances. Signs of life and growth in ways more than one are traceable. They believe and are heartened by such an ancient maxim as, "To nan hsing pang," meaning, "a nation grows by many tribulations."

The economic depression of the Western world has its inevitable effect upon the work in China. As a result of the depression missionary societies have to take drastic measures in cutting down expenses and curtailing work in the mission fields, of which China is one. This necessity has come upon the work in China so suddenly that for some time the dependent mission churches find it extremely difficult to adjust themselves. Some fields are abandoned, workers dismissed, and activities discontinued. This necessarily has caused momentary dislocation and bewilderment.

We cannot but be grateful and hopeful that this may prove to be a great blessing in disguise. Local churches in China must learn to get out of the rut of subsidization, though the kindness and generosity of their fellow-Christians abroad will always be remembered with gratitude and thankfulness. The Chinese Church must bear its own responsibility as an expression of its religious life. Nevertheless, the present situation does indeed create a great problem which requires both wisdom and statesmanship to deal with it.

Progress

Hundreds of *evangelistic* bands have been formed by voluntary workers as the result of a spiritual awakening amongst Christians in many parts of China through the successful work of several Chinese revivalists and evangelists. It is true that a great deal of this type of work was mixed with extreme emotionalism and hysteria; the after effects may not be healthy to the life of the Christian Church; yet one cannot deny that many who were cold are now on fire, and those blind now see.

The visit to China of Dr. Stanley Jones from India was both timely and beneficial. At the invitation of the National Christian Council Dr. Jones came to spend four months in China, conducting evangelistic meetings in Mukden, Peiping, Tsinan, Nanking, Soochow, Shanghai, Ningpo, Hankow, Foochow, Hongkong, and Canton. Hundreds of workers and non-Christian students listened to his message with keen interest and appreciation. Many were spiritually helped by his words of wisdom. It is very gratifying that the evangelism-consciousness is growing in the Chinese Church, and we hope and pray that this holy fire may be kept burning and its glow may be spread far and wide.

Some of the China missionaries and Chinese Christians have been directly or indirectly influenced by the *Oxford Group Movement* with very promising results. Small groups and fellowships are being formed here and there in

various parts of the country for mutual help in living a more Christlike life and for exchange of religious experience. Men and women have experienced in a more vivid way the reality of God and a renewed personal religious life. It is prayerfully hoped that through these small groups of kindred spirits Christian lives may be revitalized and the Christian message may be more effectively presented to the non-Christian and waiting world.

The coming together of the British and American Bible societies marked a *great step forward in Christian coöperation.* For many years these societies have served the China field with great success and efficiency. Through their effort the scriptures have penetrated into even the most remote parts of the country. But to continue to have separate societies doing exactly the same kind of work simply because they were originated and supported by two different countries in the West was something less than the best. For some time the matter of amalgamation had been under consideration. We are happy to say that after a conference in London union is now an accomplished fact. Greater efficiency will result from the presentation of a united front to the non-Christian world.

Similarly, the *Church of Christ in China* has also made some definite progress along this line during the past year. The London Mission in North China, the English Baptist Mission in Shansi and Shensi Provinces, the United Church of Canada in West China, and the Independent churches in Peiping, have all officially joined the union movement and become an integral part of this great church. Part of the Methodist work in Fukien Province has been transferred to this church, while some other churches are considering the possibility of making a similar link. The entire work of the L.M.S., the B.M.S., the U.C.C. is now united with the Church of Christ in China. Under its General Assembly there are 14 synods, 78 district associations, 976 church councils, 1405 preaching places, with a total membership of 114,278 Christians: numerically the largest church in the country today.

For some time past a rebellious and revolutionary spirit was much in evidence amongst the youth of China, politically, socially, as well as religiously. Many preferred to form small groups and fellowships for service and worship to identifying themselves with the organized church. This state of affairs, if unremedied, would neither be helpful to the Church nor healthful for youth.

We are happy to record, however, that we have seen *indications of a changing attitude* which shows they are drawing nearer together than ever before. During the last Biennial Meeting of the National Christian Council, at the General Workers Conference of the Church of Christ in China, and in other similar church gatherings, representative youth and student leaders were invited to participate in the discussions of the relationship between Church and youth. They began to understand each other more clearly and intimately and desired closer coming together and working together. We now see possibilities for the future when the ripened experience of age and the daring spirit of youth will work hand in hand for the common objective, the extension of the Kingdom of God here in China.

The *Five Year Movement* still held the attention of the Church in the past year. The secretarial staff of the National Christian Council found their time too limited to answer all the calls for their services from the churches. "Truly, the harvest is plenteous but the laborers are few!" In the work of evangelism, religious education, Christianizing the home, the literacy campaign, Christianizing economic relations, the rural church, youth and the Church, and Christian stewardship, many churches are more than willing to study these and adopt them as part of their church program. We are far from realizing our ideals, but for the measure of blessing received we are indeed thankful.

For the next two years of the Movement we need a reinforced energy and consecration and a double portion of the Spirit of God to strengthen both our hands and our hearts to make the Movement a great success. However, the National Christian Council, like many other Christian bodies in China today, is suffering from financial stress as a result of the world economic de-

pression. The Council is now facing an inevitable deficit by the time of its next biennial meeting to be held in the early part of May this year. The present favorable opportunity in China is so great that one shudders to think of retrenchment and retreat at such a time.

Pray for China

I cannot close without asking you in the strongest manner and with the utmost sincerity to remember the work in China in your constant prayers, that the needs of the Christian movement in China in general, and the National Christian Council in particular, may be provided by Him in whom is all sufficiency.

As we enter into the unknown future may we be endowed with a greater measure of faith and courage, loyalty and determination, to coöperate with God in the joyous service in spite of adverse circumstances. The future is unknown to us but happily it is not unknown to Him, and that is more than enough!

Descendants of the Gods

Or, Japanese Psychology in Relation to Contracts

By JAMES L. BARTON

WITHIN the memory of people now living, Japan has arisen from a feudal state to a great World Power. Once secluded on every side from all international relations or contacts, with only a fishing fleet comprising vessels incapable of crossing the open sea, without railroads or financial institutions or a common currency, with a negligible commerce with but one nation and from but one of her seaports, no industries except handicraft, and a primitive agriculture, with no knowledge of the outside world and resisting all tendencies that would lead to or encourage contacts, she has become a highly developed agricultural, industrial and financial nation with universal trade relations, ships on every sea, treaty agreements with all the world and recognized as an important member of the family of nations, in the domain of science, art and culture as well as in the realm of economics and politics. Her system of education reaches the last child in the remotest rural village. She has universal male suffrage with absolute freedom of religion and worship.

We Cannot Understand

And yet, while we take off our hats to a people who have made, in a little more than a half century, progress never equalled by that of any other nation or race, we confess that we cannot understand Japan. We admire her people, her scholars, her artists, her builders of civilization, her social leaders, her progressive spirit and her freedom from religious bigotry, but individual Japanese puzzle us by their incomprehensibility and Japan's diplomats throw the world into confusion. Is there a key to this puzzle?

When I was first in Japan in 1895, only five years after the modern constitution came into operation, I was temporarily the guest of Count Okuma, one of the statesmen close to the Emperor and a leader in bringing about the change from an absolute monarchy to a representative constitutional government. He presented me a copy of a volume in English which he had just edited, giving the history of Japan from its founding 660 years B.C. to the present time. In the preface of this book we read:

> "Japan, the only Island Empire of the East, ruled by a line of sovereigns which has reigned in unbroken succession for almost countless ages, has evolved a national history peculiarly its own."

The Count goes on to state that Japan has long been called "The Land of the Gods," "The Land of Kami," Kami meaning God. "It follows," said the author, "that Japan was under the rule of the Kami, and to this day the mass of the

ARCHITECTURAL GLORIES OF THE OLD MANCHU CAPITAL

Detail study of one of the dragons on the beautiful Nine Dragon Screen in the Winter Palace, Peiping, China.

people firmly believe that the right of sovereignty remains in the hands of the descendants of the Kami."

Descendants of the Gods

According to Count Okuma (and his book was issued with all of the authority of the Imperial Government), the first emperor, Jimmu, was a direct descendant from "the Kami who in the beginning of heaven and earth created themselves in the high heavenly plain." Jimmu was the reigning emperor. Mu was another descendant from the creator Kami who became the ruler, and these were charged with the government of the newly created country as the direct lineal descendants of the supreme creating Kami.

Until the present emperor, who, when crown prince, visited the Western world, the living emperor was regarded too holy for the eyes of the people to rest upon. When he went forth from his closely secluded palace all windows and openings upon the street were securely closed and all persons at his approach were compelled to prostrate themselves with faces to the ground until he had passed.

The descendants of the second Kami were not so exalted. They were the Shoguns of the ruling emperor and his retinue. The Shogun represented the authority of government, commanded the armies and represented the physical force and strength of the empire. To him the word of the emperor, living in seclusion in his palace and surrounded by attendants, was law. The present emperor, according to this record, is the one hundred and twenty-fourth in direct descent from the Kami. The Shogunate was done away with under the reformation and the adoption of the constitution. The Shogun and his retinue become the officials of the new government under the constitution, and are today leading personages in the House of Peers and Privy Council.

A Tradition That Persists

This Japanese tradition has persisted in that country from the dawn of its history and has been taught to the children for generations. Today the young of the country learn to repeat the story of Japan's beginning, when the foundations of the empire were laid by Kami and ruled by their descendants. Although the modern Japanese scholar may smile at the story and call it tradition without historic foundation, nevertheless this generation of Japanese has been reared upon this story. What effect, if any, has it had upon their relations to other peoples and nations who did not have a divine origin? Does it to any degree account for or explain national characteristics which puzzle and confuse diplomats at the present time?

In 1895 I was sent to Japan with three other men to adjust what seemed to be a grave misunderstanding which had arisen over gifts by Americans amounting to some $200,000, to a Japanese institution. The gifts were made before the adoption of the constitution of Japan. The institution was incorporated under the new laws of the country. The incorporators were all Japanese. The constitution of the corporation was drawn up and approved by the Japanese incorporators and the American donors. It contained two articles which, by the constitution itself, were never to be changed. After some time had elapsed the American contributors were astonished to learn that the Japanese incorporators had made radical changes in the charter and had eliminated the two "unchangeable articles" without consultation with the donors. The chairman of the Japanese corporation was a Justice of the Japanese Supreme Court.

The deputation met the incorporators who were all educated Christian gentlemen. There was no inclination to conceal what had been done. Their only reason was that, "they were convinced it would be to the advantage of the institution to make the changes." They acknowledged that they had agreed to the articles which "were never to be changed," but "they did not then know that it would be better to change them." "As soon as they were convinced of that, they made the alterations."

There seemed to be no consciousness that a contract had been broken or a trust betrayed. Their only defense, which to them seemed entirely adequate, was that "they decided the changes would be better for the institution." The opinions and judgment of donors seemed to have no weight whatsoever.

Japan and Treaties

In 1904 Japan and Korea signed treaties by which the integrity and independence of the Korean Empire and the safety of the Imperial family were guaranteed by Japan. In 1910 the Japanese officially imprisoned the Korean Emperor and his household and took possession of the government, annexing the country as "Chosen," making it an integral part of the Empire of Japan.

I was at a meeting of the Japanese Society in Cambridge, Mass., in 1911 when the Japanese minister at Washington was guest of honor. He spoke at length of the political situation in the Far East, stating that Korea had been annexed to Japan, etc. After his address he was asked if in the treaty Japan made with Korea in 1904 Japan had not guaranteed the integrity of the Korean Government and the protection of the Emperor. His reply was that that was all true and at the time Japan intended to keep the treaty, but that upon trial for five or six years it was found that it did not work as Japan expected and so there was nothing to do but make the change and annex the country. The minister did not seem in the least embarrassed by the question.

And now, in our day, we find Japan accused by approximately all nations of violating treaties she has solemnly made with the League of Nations as well as with separate Powers, including the United States. Apparently she does not feel free to set aside these treaties as she did with Korea, for she does not wish to be branded by the world as an outlaw nation. But she does set up her own interpretation of the treaties as the only one she will accept.

The League of Nations of which Japan is a member sends a commission to Manchuria to investigate the charge that Japan is violating treaty obligations and Japan replies to their reports,—"Autonomy of Manchuria is not acceptable to Japan. We appreciate the League's voluminous report but our course was fixed before the report was compiled." "No matter what the League thinks, etc." Japan claims the right to be her own interpreter of her own acts in relation to the treaties she has signed and resents as an unfriendly act any contrary interpretation.

One cannot but raise the question as to how much Japan's tradition of divine origin gives their leaders a distinct superiority complex. Count Okuma wrote forty years ago: "to this day the masses of the people firmly believe that the right of sovereignty remains in the hands of the descendants of the Kami." These traditional descendants are the rulers of Japan today.

Problems to be Faced

In order to avoid becoming a permanent outlaw nation to all the rest of the world, Japan has to face and solve three fundamental problems in her national life, all of which have a distinct bearing upon her international relationships and her place in the sisterhood of nations:—

First. She must divest herself of the idea that the rest of the world will recognize her leaders as possessing by inheritance supernatural qualities which place her upon an eminence above that occupied by the leaders of other nations. This is fundamental to all her relations with the rest of the world.

Second. She must recognize that she is a member of a great sisterhood of nations in which friendliness and good-will will go farther and win more than bullying militaristic domination. She must forget her military régime of former days and recognize that she is now living in a world in which relations are maintained upon the basis of mutual well being and friendly coöperation. That it is better internationally to be recognized as friendly.

Third. The constitution of Japan should be so amended that the Parliament chosen by the people by popular vote shall have the power to make treaties and interpret them and to control the army and the navy. At the present time the military activities of Japan are entirely out of the reach of the people as a whole except as Parliament must vote the budget presented and backed by the Privy Council which stands close to the Emperor and is beyond popular influence or control. To oppose the operations of the army and navy, which are alone answerable to the Emperor and his councilors, is disloyalty, and if pressed, subjects one to the charge of treason.

Miss Preston's Bequest

THE missionary forces of the Congregational and Christian churches have lost the services of Miss Mary Preston. She has resigned as Coördinate Secretary of the Commission on Missions, and after a period of rest will be ready to consider the calls to other fields of work that we fancy she has already begun receiving.

In a most trying task she has rendered both the churches and the national societies an exceptional service. As the Commission on Missions itself has said, she was "appointed during a difficult transition period to an experimental position whose functions the Commission on Missions was not at that time prepared to define. To this she brought a trained and gifted mind, unusually qualified to analyze, correlate and develop the manifold and varied pieces of work she has been called upon to do. Outstanding among these has been her work in the preparation of the budget. Here her infinite attention to detail, her sense of justice and balance, her careful and painstaking consideration of each part of the intricate whole has enabled her to be of invaluable assistance to those with whom she has worked.

"The development of an increasingly effective relationship among the women's state organizations and between these bodies and the national organizations has proceeded under her experienced leadership more than has been generally recognized. The contribution she has made to the unifying of our whole denominational program in these trying post-merger years, while it has not always been apparent, is sure to prove of fundamental and far-reaching value."

We like, too, what the women of the churches said of her at Evanston: "Her fine spiritual attributes commend themselves to us and her presence at this meeting is deeply missed. Her leadership during this period of transition has been full of inspiration and encouragement and we deeply regret that it has seemed wise to her to submit her resignation to the Commission on Missions. Our good wishes and prayers follow her in whatever line of work she may choose to engage."

Miss Preston naturally gave a great deal of thought to the duties and work of a woman secretary in the office of the Commission on Missions. Her thinking—and her experiences—brought home to her some strong, well-defined convictions, and if she had made no other contribution to the common problem, her expressive report to the Appraisal Committee of the C.O.M. on the study and definition of the status of women's work in the denomination would have given her a permanent place among the formative forces of this period of reconstruction. Not only the woman "associate secretary" that is to succeed her in the Commission's office, but also leaders, both men and women, throughout the length and breadth of our missionary constituency will profit from the conclusions of a woman of rare powers of thought who has considered a matter from various angles for three full years. We quote some of these convictions of Miss Preston's:

"It seems to me important," she says, "in advance of calling the new secretary, *to clarify what you mean and what you want* when you talk about 'the work of the women' and 'united action.' "

"It is also desirable *to figure out somewhat concretely, even though roughly, how the thing you want done can be done:* with what meetings and conferences; with what different organization if any; at what financial cost, through what special literature, etc., etc."

"It is imperative *to relate the secretary for the work of the women intimately to the women's state organizations*—not merely for the Commission to make her available to them, but so to arrange that such a secretary is the result of their desire for and sense of need of her; is chosen by them, or chosen at least with their coöperation and approval; and so is felt by them to be 'their' secretary. Though financed by the Commission or by the Boards jointly, her 'roots' must be in the state organizations."

"It also seems to me imperative *to define clearly the position of this secretary of women's work in relation to three other kinds of secretaries*

whose work will be interrelated with hers: (a) other women secretaries of the Commission, if such exist; (b) the woman secretary in each Board who is concerned with women's organizations and the all-round development of women's work; and (c) secretaries concerned with educational materials and methods, including projects."

"It is extremely important *to give the women's committee power to arrange for such printed material, including programs, as it thinks necessary for the women's work.*"

"It is important *to establish clearly the relation of the new secretary to tasks other than those which have to do with the women's work.*"

"The women have had five years of experience under the new régime; three of these I have shared intimately. Some problems like those of happily merging former home and foreign workers, of building state organizations and learning how to function in relation to state conferences have been solved for the most part. But others loom large—How lift the level of leadership in the state organizations? How assure the sense of responsibility which women felt in former days? How get the same devotion to the tasks of the church and as effective results for the Boards? . . . This has to do with fundamental problems like these and with the welfare of the third secretary with whom, in the space of five years, you are proposing to experiment. If you are going to do anything at all about the work of the women, it is time to be thoroughgoing in your analysis, and both specific and adequate in your proposals.

"To use a borrowed metaphor—you cannot weave a desired piece of cloth no matter how great your need and your willingness, no matter how sufficient your materials and your workers, *until* you have provided a workable loom on which to weave it and have agreed upon the design which is to guide you in the weaving."

Thus Miss Preston passes from the stage, so far as work at the central office is concerned, but her "soul will go marching on" until the women of the land have come together as one behind this world enterprise of the Church *and* have made the men do the same.

Something New at Northfield

By DOROTHY P. CUSHING

"WHEN America speaks, the whole world listens to her words!" This is only a sentence from a dictionary advertisement, but it carries a challenge to the Christians of America. How do we speak to our neighbors, our community, our state, our nation, and the world? For years the Northfield Summer Conferences on home and foreign work have brought hundreds of women and girls to that lovely campus in Massachusetts. But each conference has been held at a different time—one period for home, one for foreign.

Home and Foreign Together

Now comes the news of a united front for the studying and strengthening of missionary convictions and for the deepening of faith in Christ and the message and mission of the Church. For, this summer at Northfield, home and foreign missions will be presented *together* under the Women's Interdenominational Committee of the Northfield Missionary Conference with Mrs. Virgil B. Sease and Mrs. John M. Cratty, co-chairmen. The dates are July 7 to 15. Missions around the world—what a challenge to those who pray, "Thy will be done on earth as it is in heaven." The Conference Committee is depending especially upon the women of the New England churches to assure the attendance. Women leaders and program committees will find this new setup invaluable for their work in the local church this next year.

Overwhelming Majority for Union

History has been made in this decision to join two great conferences and present the work of home and foreign missions as a unit. Last year at Northfield the Women's Interdenominational

Home Missionary Conference and the Conference for Women's Foreign Missionary Societies asked their delegates to vote on the question of merging, feeling it would lead to greater opportunities for Christian service. The votes *for* numbered 552—the votes *against* numbered 23! So, in a joint session on a memorable day, November 17, 1932—"the Northfield Missionary Conference" became a reality.

The Leaders

A choice faculty will be assembled, drawn from both groups, with many familiar and popular names selected from the ranks of home and foreign interests. The entire list of group leaders cannot be here included, but among them are: Professor Oscar MacMillan Buck, Dr. Milton T. Stauffer, Miss Gertrude Schultz, Dean T. W. Graham, Dr. Caroline L. Palmer, Miss Mary E. Moore, and Miss E. H. Silverthorn. The theme will be: "Christ in the Modern World." Of course the subjects for lectures and classes will include Leadership Training, Bible, Mission Fundamentals, and Missionary Education for All Ages.

Camp "?"

No one can think of Northfield without thinking of hundreds of girls gathered in camps, and this year the camps for girls 16 to 26 will likewise be merged in newer and stronger groups. Congregational camps "Kayopha" for home missions, and "Aloha" for foreign missions, will come together. It will be left for the girls to decide the name, motto, song, etc., in this year of pioneering and history making. These camps are for the development of personality, the spirit of Christlike service and intelligent leadership in a day when the need for such is so apparent.

Churches are urged to send their outstanding girls to Northfield this summer. For full particulars, address Miss Helen F. Smith, Camp Leader, Room 821, 287 Fourth Avenue, New York City.

Ruth Isabel Seabury of the American Board, one of our representatives on the Northfield Committee and for years leader of Camp Aloha says: "We shall count on every good camper of both camps, every leader, councilor, friend, to boost enthusiastically for Camp "?" and the new day. It will be a good opportunity for catching the inspiration for a year's work ahead and for securing a picture of the whole mission of the Church of Christ."

A Word from Dr. Buck

"The Christian missionary enterprise both at home and abroad has come to the severest testing of all its history," says Professor Oscar MacMillan Buck of the Department of Missions and Comparative Religion at Drew University. "It faces either a major disaster or a greater career than anything it has yet known. Either the missionary era of Christianity is closing, or it is really just beginning. It must choose between disintegration or reintegration. It cannot remain as it is. It is, therefore, of immense importance that the Christian women of the churches are recognizing the new world and the new day, are seeing the world as one world and not two mission fields, home and foreign, and are closing their ranks for the new adventure. I know of no more critical conference than the Northfield Missionary Conference of 1933, when the women of the missionary societies in mutual prayer and counsel will seek to find the direction they will take during these years of portentous if not cataclysmic change in whose lights and whose shadows we already move."

Jig-Saw Puzzle Fans

will be interested in the new MISSIONARY HERALD Monthly Puzzle. Five are now available at 50 cents postpaid. The exact cover of the magazine has been mounted on four-ply basswood and lock-cut by an expert into about 150 pieces. The January, February, March, April, and May puzzles are now available. They are fascinating for young and old. Why not place your order for each puzzle as issued?

Order from: HARVEY L. MEEKEN, *Agent*

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This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Incurable Optimists

Just as he wrote it—Dr. Frank C. Laubach of Dansalan, Lanao, P. I.: "There may be a depression in our finances and in our rate of progress, but not in our dreams. We are incurable optimists, happy to be living among people who delight to prove in every way their appreciation and true friendship. One can endure anything and never lose zeal when one is appreciated. Mr. Woodward has planted a thousand pine seeds which have sprouted and have their tiny green heads pointed toward the sky. We hope to cover the steeper slopes of our hill with those beautiful trees, almost the first in the Province. The little trees seem to us to represent the spirit of our mission here, for the beginnings of our dreams are only just appearing above the ground."

They All Love Mary

The toddlers sang; the kindergartners sang; the ten-year-olds sang; the women sang;—everybody sang at the welcome home to Miss Mary McClure in Fenchow, Shansi, North China. Miss McClure, who resigned as principal of the Women's Training School when the men's and women's schools were merged, has gone back from furlough to be an instructor on the staff under a Chinese principal. To quote her own words, she is "happy as a clam and busy as a bee." When the welcoming service was over—and it lasted from 4.30 until 7.00—she says she found it about as hard to sing "Blest be the Tie" as she did "God be with you until we meet again" when she went on furlough, so great was the lump in her throat at the love and loyalty shown by the 80 students and their 34 offspring. The training school at Fenchow is indeed a family affair.

It Does Make a Difference

A knock at the door. Miss Mabel I. Huggins of Yu Ying School, Peiping, North China, put down her pen with a sigh. Another interruption to the letter she was writing her friends in the homeland! A Chinese neighbor came in, and proceeded to make known at once the purpose of her call. "I have come to ask you," she said, "if you might possibly take a private pupil. Dr. Wang of the Central Hospital in Nanking is looking for an English teacher for his wife. She is the Dean of the First Government High School here in Peiping. She is not a Christian, but Dr. Wang wants to find a Christian teacher for her. He doesn't mean that he would want you to preach to her—but he says that a Christian teacher has a different manner with students, a different way of treating them, not at all like a non-Christian teacher, so he wants her to be under the influence of a Christian woman." The result of this conversation was that Miss Huggins made an appointment to meet Dr. Wang, anticipating with great interest a talk with a doctor on the staff of a large Government hospital, who recognizes that being a Christian makes a big difference in a teacher.

Sharing Our Best

An Indian Christian, four Brahmins, an Indian Jew, a Parsee, a non-Brahmin, an English and three American missionaries—what a group to discuss over the teacups once a month such searching questions as, "Can morality be taught without religion?" All members of the group are highly cultured. Some are Government officials, some teachers or principals, some in private business. All take part in the discussions. "Have we something to offer India?" asks Rev. Wilbur S. Deming of Ahmednagar, India. "We believe we have. We can share our best with India, and is anything better than the abundant life we have found in Christ? Yet, India has much to share with us, and we are eager to know more of the cultural and religious pilgrimage of this colorful land. We believe that by means of such a group we are able to share our best with others, who in turn share their best with us. It is more than an adventure in understanding. It is an expression of friendship."

Practicing What He Preaches

In an effort to bring home the dignity of manual labor to his students, Principal Yang Shengwu of the T'ung Jen Middle School, Paotingfu, North China, personally helps the students repair the public roads near the school. In addition, he conducts weekly visits to factories and public utility works. Boys and girls who come into the school from the country where there is little or nothing of modern or western style thus see these new and strange sights in company with one who can explain them helpfully. Although the school is lighted with electricity, the dormitories, washrooms, and heating facilities are kept close to the country conditions from which the students come. The buildings are typically Chinese in design, but have ample windows, giving light and ventilation.

The People Heard Gladly

On a third-class coach in Japan the rich harmonies of "Glory to God" from "The Messiah" rang out. The tired working people who filled the cars lifted astonished heads and drank in the strains. "For unto us a son is born," sang the Kyoto mixed chorus with no trace of self-consciousness. Miss Frances B. Clapp of the Doshisha, who was with this group as accompanist states that one of the young Doshisha graduates is now directing this chorus which contains many professional singers. They were on their way to a concert in Osaka. "It was thrilling to me," writes Miss Clapp, "perhaps more so because of the surroundings."

Embarrassing Moments

She was a dear little lady visiting the new Kobe College at Okadayama, Japan. Suddenly she stopped, surveyed the scene and exclaimed dramatically, "Just think—all of this in the name of Christianity in the midst of HEATHENISM!" Miss Glenna K. Crew, her guide, was nonplused. She recalled her childhood impressions of "heathen." Something on the merits of other religions as mentioned in "Re-Thinking Missions" flashed through her mind. With the visitor and Miss Crew was a Japanese teacher who had become a Christian while a student at Kobe. "I'll confess I hoped she would not catch the word," says Miss Crew, "but I am afraid she did, inasmuch as our guest felt inclined to repeat it."

The Light in a Christian's Eyes

A good companion story to the above also comes from Miss Crew. A foreigner and his wife were seeking a new church in a strange locality in a Japanese city. This is not an easy task. After they had wandered about a bit in the neighborhood the wife said suddenly, "Let's follow those two women—I am *sure* they are Christians by their faces; I am sure they are going to that church." And she was right! Later when the Japanese pastor asked if they had had any difficulty finding the church, they replied: "No, we followed the light that you told us about—the light on a Christian's face." Such a light apparently identifies Kobe College girls—for even though they wear no distinguishing uniform or insignia on the street, they are easily identified.

Grandchildren

The United Church of North India is busy with plans to send a missionary to South Africa, says Rev. Wilbur S. Deming of Ahmednagar. The mood of nationalism is sweeping India and is finding a ready and eager response in the Christian community which at the All-India Christian Conference held in January resolved to merge its interests in the welfare of the nation as a whole. Indians, Christians, too, are stressing the need for making services and church buildings more thoroughly INDIAN in their plan and outlook.

Without a Song

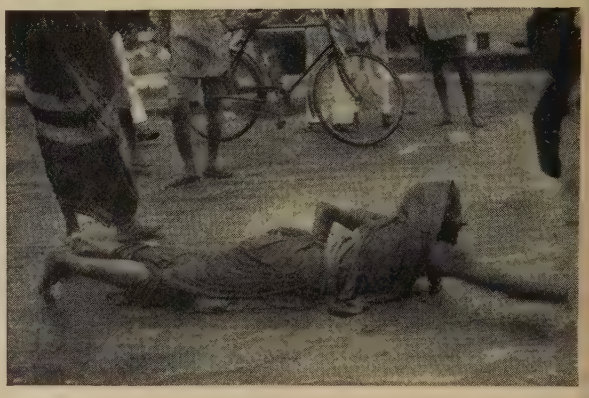
"Without a song, the day would never end,
Without a song, the road would never bend . . ."

Just what music means to mankind, regardless of race or color, can never be estimated, but Miss Stella M. Graves testifies to its value and spiritual contribution to China, especially China's students. At the Wenshan Girl's School in Foochow where she teaches, music and singing hold a great place. Two months before Christmas the girls began singing carols and they never stopped until the day they left for winter vacation. "China is rich in melodies, songs of all kinds of workmen and all phases of life," says Miss Graves. Of course, their different scale and whole ideal of singing makes learning Western music a bit difficult, but China wishes to learn it. The Commissioner of Education, in speaking before the Christian Educational Association, named music as one of several things which he felt were especially desired by the National Government from Christian schools.

Television Section Station ABCFM

Not Said by a Missionary

"If I were a rich Indian Nationalist I would found either Christian missions or schools for Atheism," said Robert Bernays, English journalist, after a visit to India. "Both would work for freedom of the spirit. . . . They (the Christian missionaries) set up a standard to which no religion in Asia, even at its purest, Buddhism, Mohammedanism, or Hinduism, approaches."



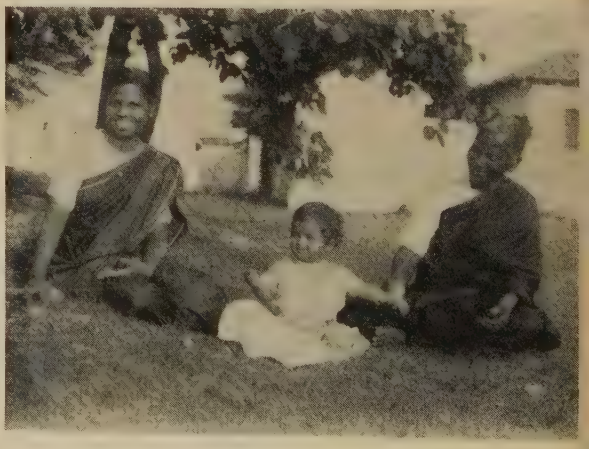
Not Setting-up Exercises

After a quarrel with her husband who threatened to drag her into court, this young Hindu woman sought to expiate her sin and regain her husband's favor by measuring her length one and a half miles to, and around, the tomb of a Mohammedan holy man. She did it in the mud and rain, leaving a sacrifice at the grave. It may be good calisthenics but we question seriously the spiritual value to her and the many interested observers.

Photos by Miss Florence M. Ridley, R.N., of Wai, India.

"Play, Fiddle, Play"

(right) This is John Faringdon Huntley, five-year-old son of Professor and Mrs. F. L. Huntley of the Doshisha. His Japanese teacher makes a specialty of instructing small children.



Her Smile Helps Cure

Dr. Julian (left), Indian woman physician, graduate of Vellore Medical College for Women, with her adopted baby. Miss Julian's mother (right). Dr. Julian took the baby at birth from an imbecile mother who abandoned it. She gave it special treatment and now it is an attractive, vivacious, normal child.

Television Section

Station ABCFM

One of God's Good Men

"We have put Jesus to sleep in the stern of the boat, like the disciples . . . the time has come to ask Him to take the helm and guide us across the storm-tossed waters . . ." so spoke Rev. Kuan Chin Shih, one of the strongest Christian leaders in the Fukien area during a life-changing series of fellowship meetings in the Yangkow church. Pastor Kuan was captured by bandits but set free when his identity was discovered. Imprisoned for six weeks by an official who opposed his work, Pastor Kuan preached daily to his fellow prisoners and turned defeat into victory. The sole objective of Mr. Kuan is the development of the Chinese Church.

Saved to Serve

A tiny, unwanted baby, buried alive on a country hillside but providentially rescued by Christian missionaries, now Isabel Hwang, principal of Union Kindergarten Training School, Foochow, China (right). The superstition, ignorance and fear which Miss Hwang saw in her former home gave her a "call" to devote her life to helping other children without the privileges of Christian training. She is a graduate of Ginling College and has studied in America. With her are (center) Miss Carolyn Dang, and (left) Miss Ngu, both alumnae of U.K.T.S. and devoted teachers there. "I wish you knew them," says Miss Bertha H. Allen. SO DO WE!

"When a Feller Needs a Friend"

Now if someone had only told young Africa not to put all his eggs in one basket! No one, new at the job of living under modern civilization, can be expected to carry heavy baskets without smashing precious eggs—unless someone stands by and helps them. Photo by Lynn Acutt, Durban, S. A.

PRAYER CALENDAR FOR JULY

South Africa Mission

1	Sa	Miss Caroline E. Frost, 1901 Miss Anna Clarke, 1920
2	S	Miss Lois A. Elliott, 1930 Miss Lavinia Scott, 1932
3	M	Rev. and Mrs. Otto B. Githens, 1927
4	Tu	Mr. and Mrs. K. R. Brueckner, 1911, 1915
5	W	Rev. and Mrs. Henry A. Stick, 1912
6	Th	Mr. and Mrs. John A. Reuling, 1927
7	Fr	Mr. and Mrs. Arthur A. Lewis, 1929 Rev. O. E. Lovell, 1922
8	Sa	Rev. and Mrs. Kenneth C. Bunker, 1932
9	S	Dr. and Mrs. Alan B. Taylor, 1921
10	M	Dr. and Mrs. James B. McCord, 1899 Mrs. Charles H. Maxwell, 1906
11	Tu	Rev. and Mrs. Ralph L. Abraham, 1914
12	W	Rev. and Mrs. A. F. Christofersen, 1915
13	Th	Miss Margaret E. Walbridge, 1921 Miss Minnie E. Carter, 1916
14	Fr	Miss Anne B. Brookings, 1929 Miss Agnes A. Wood, 1929
15	Sa	Rev. and Mrs. James D. Taylor, 1899
16	S	Mrs. F. B. Bridgman, 1897 Miss Ruth C. Cowles, 1925 Miss Alice Weir, 1919
17	M	Rev. and Mrs. Ray E. Phillips, 1918
18	Tu	Rev. and Mrs. Norman L. Rice, 1925

East Africa Mission

19	W	Rev. and Mrs. Frederick R. Dixon, 1920 Miss Fannie E. Ellener, 1920
20	Th	Dr. and Mrs. William T. Lawrence, 1900
21	Fr	Rev. and Mrs. Frank T. Meacham, 1921
22	Sa	Rev. and Mrs. J. P. Dysart, 1911, 1918 Miss Gertrude H. Merrill, 1922
23	S	Mr. and Mrs. Columbus C. Fuller, 1902
24	M	Miss Ivy E. Craig, 1920 Mrs. Richard C. Hack, 1922 Miss Louise F. Torrence, 1927
25	Tu	Mr. and Mrs. A. J. Orner, 1909, 1912
26	W	Rev. and Mrs. John S. Marsh, 1926
27	Th	Mr. and Mrs. W. L. Kincheloe, 1928
28	Fr	Mr. and Mrs. Samuel J. Curtis, 1926
29	Sa	Miss Minnie A. Tontz, 1913 Miss Edith J. Fuller, 1929
30	S	Dr. and Mrs. Willis H. Willis, 1929, 1932
31	M	For the Retired Members of the Missions

The Church in Its Wider Fellowship*

By Oscar W. Low

Prelude: Kol Nidrei — Hebrew Melody

Meditation: The present trend in religion whether Protestant, Jewish or Catholic is to deepen the spiritual life of the people through the avenue of worship. When we sing the great hymns of the Church, we are all conscious of some of the finest poems that the race has produced.

Protestantism is indebted to the Episcopal church for leadership in liturgical forms of worship. Under men like Bishop George W. Doane, the Episcopal church expanded both at home and abroad. At Burlington, New Jersey, Bishop Doane founded Saint Mary's Hall, a school for girls. The school was always near his heart. On a special occasion, and at the request of the girls, he wrote a hymn which at once quickened the missionary zeal of the Christian world. Let us join together in singing the Bishop's hymn:

Hymn: Fling Out the Banner (Waltham)

John B. Walkin

Meditation: The International aspect of this hymn is the same as expressed by the Psalmist in Psalm One Hundred. Here God is pictured to be the shepherd of all the earth. Let us repeat in unison this universal poem of the ages:

Psalm One Hundred (in unison)

Meditation: In Isaiah 21-11 we read: "Watchman what of the night? The morning cometh and also the night." This scripture was the setting of a well-known hymn, "Watchman Tell Us of the Night." From that time to the present hour this question has been asked, and its latest answer is the report of the Layman's Foreign Missions Inquiry. Viewed from all angles, the report cannot help but stimulate missionary interest

*The ninth in a series of ten programs on the Church, prepared under the direction of the Committee on Missionary Education. Another outline on the same theme but by a different writer appears in the May issue of the *American Missionary*.

among all people. In this philosophy of mutual sharing we learn that those whom we seek to help will also help us. Religion at its best is coöperative.

(The leader may enlarge upon this report if desired. Further information can be secured from recent issues of the MISSIONARY HERALD. See also "Re-Thinking Foreign Missions with the American Board," 15 cents.)

Solo: "Watchman Tell Us of the Night" Mason
(Sir John Bowring, an eminent English literary man)

Prayer: "Let us pray for the churches throughout the world, for their truth, unity and stability; that in all charity may flourish and truth may live. For our own Church, that what is lacking in it may be supplied, and what is unsound corrected; for the sake of Jesus Christ, our Lord and Saviour." Amen. (Bishop Andrews, 1555.)

Prayer Response: Refrain of "O Zion Haste, Thy Mission High Fulfilling"

Illustration: In the July, 1932, issue of *The Forum* there is an excellent article under the caption *"I'm Going Back to Church."* One of the reasons the author gives for his return to the Church is expressed in the following illustration: "A classmate of mine is a medical missionary to Africa. During his last furlough I asked him why he worked so hard to substitute his religion for a picturesque worship which seemed to me to be adequately adapted to the present state of the cultural advancement of the natives. An ardent student of anthropology, he looked rather amused at my question. 'When you have seen half of the people of a village given poison to prove whether or not they are witches, you won't mind disturbing their religion,' he said. In the second place, if the fate of the poor natives is to be any better than the American Indians, we must give them a proper training."

Hymn: "In Christ There Is No East or West" (St. Peter) Reinagle

(In John Oxenham's poem, "In Christ There Is No East or West," we find all of the elements of the Christians' command to go into all the world and teach all nations.")

Closing Meditation: From all faiths comes our heritage of Christian fellowship. In this heritage there is no more significant bond than the prayer taught by our Lord to his disciples, and used ever since by his disciples the world around. In it we find all of the elements of worship and unity for which the churches are prayerfully striving. As we seek to build the common faith of all men, both at home and abroad, let us build on this universal prayer, which recognizes the Fatherhood of God and the Brotherhood of man.

The Lord's Prayer in unison

Postlude: Confidence Mendelssohn Op. 19 No. 4

Book Chat

Professor D. J. Fleming has a very happy gift of singling out some vital problem of missions and dealing with it more thoroughly than it has ever been dealt with before. He did this in his *Ways of Sharing with Other Faiths.* He has done it just as effectively in his *Ventures in Simpler Living* which has just come from the press.

Missionaries in most countries have to face the problem of the difference between the western plane of living and that of most of the people among whom they live. The present emphasis on equality between missionary and national in the Christian movement has intensified this problem. Many missionaries have felt that the existing difference created a serious obstacle to their best service and they have made experiments of many sorts to meet the situation. In this book Professor Fleming has used most effectively the case method. He has assembled evidence from a remarkably wide range of experiments in adaptation of ways of living. But he has done far more than this. He has applied to this evidence the keenest sort of discriminating thought, analyzing the problem into its different elements.

Should the foreign missionary live on the plane of the people with whom he works? Yes, say many of those whom Dr. Fleming cites. No, say many others. It is one of the delights of this book that the author is able to see the strength of the argument for different points of view and to make clear that no single answer for every country and every temperament is possible. "This study," he says, "is emphatically not intended to be propaganda for any particular position." But, with all his kindly tolerance and understanding the author holds up before his readers unflinchingly the ideal of truly Christian brotherhood and the desirability, even the Christian necessity, of expressing this brotherhood in one's way of living.

In a brief word like this we cannot even hint at the many angles from which Professor Fleming approaches this problem and the many fruitful suggestions which he has to offer. Every outgoing missionary should read *Ventures in Simpler Living* carefully before starting upon his new life. Every older missionary also will be helped in his thinking and in his attitude by reading it.

There are some striking paragraphs in the book. Here is one: "There are those who feel called to serve through medicine or teaching, through industry or rural uplift. May we not grant, also, that some are called to identify themselves in marked ways with the people among whom they live? Here and there individuals or groups are being led to go farther, and to specialize on simplicity in living, espousing it as a major conviction. From this high standpoint of response to call there need be no resentment at such attempts as though they constitute tacit criticisms of our own ways of life; nor should we, on the other hand, lightly excuse ourselves from a challenge to simple living." (P. 99.)

Another quotation of moment is this: "Some on the basis of experience quite definitely testify that the adoption of a standard of living approaching that of the nationals is a help to closer relations. Others quite as definitely do not see that any reduction that they might be able to achieve would make enough gain to offset the irritation and difficulty involved—that after lowering their plane as far as practicable they would still be classed as among the wealthy by the masses who live in mud or straw houses. Still others are as decided in their judgment that the spirit of one's life is so surpassingly important that one's plane of living need scarcely be questioned—that the right sort of man can get close to the people, no matter in what way he lives." (P. 111.)

The book, by the way, has been gotten out in the style of the first edition of *Re-Thinking Missions;* that is, its pages have the appearance of being typewritten. The printer is the Polygraphic Company of America. The price is $1.00. Copies may be procured from the International Missionary Council, 419 Fourth Avenue, New York.

A. H. C.

"This simple narrative of my life and activities" is Dr. Albert Schweitzer's description of his autobiography, *Out of My Life and Thought* (Henry Holt & Company, New York, $2.50) which he wrote during his third term of service in the Forest Hospital at Lambarene, Equatorial Africa. The adjective "simple" could only be used by one who stretches the mind of the reader from the first chapter to the last by inserting long outlines of his various philosophical and theological treatises which make him known as a scholar in these departments of thought as he is renowned in the musical world as a musician and an expert on organ construction. It is indeed an autobiography of his thought life and needs to be supplemented by his earlier books on his life at Lambarene to give a complete picture of his other activities. In the epilogue Dr. Schweitzer writes: "I stand and work as one who aims at making men less shallow and morally better by making them think." Since this is his self-conceived mission he would not apologize for the large place given to these reviews of his varied literary and philosophical works, though at times they detract from the continuity of interest in the story of his life.

The Paris Missionary Society which finally appointed him as a "doctor," not a "missionary," had to do some "re-thinking" of missions before they took this step, and one director resigned as a result of the decision. Dr. Schweitzer refused to appear before the committee as a whole to be examined but agreed to meet each of the directors personally. He sent a message to the committee basing his refusal on the fact that "Jesus, when He called His disciples, required from them nothing beyond the will to follow Him," adding that "if we are to follow the saying of Jesus 'He that is not against us is on our part,' a missionary society would be wrong if it rejected even a Mohammedan who offered his services for the treatment of their suffering natives." The majority of the directors agreed to his appointment because of his assurance that he only wanted to be a doctor and that as to everything else he would be as "mute as a fish." Since the renouncing of preaching and lecturing was a great sacrifice it is a relief to find that after he had commended himself to his missionary colleagues in Africa by "the piety of obedience to Jesus and the will to simple Christian action" he was invited to take part in the preaching and found it, in Africa as in Alsace, a great joy.

A few sentences from the epilogue on the importance of elemental thinking gives us the clue to his apparently sudden decision, when thirty years of age, to give up a promising career as a professor of theology or philosophy or as a great organist and spend seven overcrowded years in preparation for medical missionary service. "I could not but feel with a sympathy full of regret all the pain that I saw around me. From this community of suffering I have never tried to withdraw myself. It seemed to me a matter of course that we should all take our share of the burden of pain which lies upon the world. . . . But however much concerned I was at the problem of the misery of the world I never let myself get lost in brooding over it; I always

held firmly to the thought that each one of us can do a little to bring some portion of it to an end."

HELEN B. CALDER

I am stunned by Reinhold Niebuhr's *Moral Man and Immoral Society* (Scribner's $2.00). One is most conscious of an awful struggle in the realm of morals. In spite of a certain impression of cocksureness in statement, I wonder whether the author is not deeply in doubt as to the ultimate validity of the positions he takes. He agonizes over the facts he faces, and to be sure he seems to turn up all there are in the realm of personal life and social relations! He is torn in two, first by one trend and then by another. He comes out a moral dualist. Impossible, for one of his connection with vital Christianity! But his book bears the mark of terrific confusion and struggle, all the result of downright sincerity.

I do not question his sincerity but I do doubt his insight. His sincerity makes unmistakably vivid the nature of the world in which we live and the momentous issues any follower of Christ must honestly face unless he is to be simply a naive camp-follower.

Can it be true that force is ever justified? Is good will so impotent as Niebuhr believes? Is Jesus so completely oblivious to the social consequences of morality and spirituality, as Niebuhr implies? How about the Kingdom of God as leaven? How about knowing a good tree by good fruit? How about Love as the fulfillment of the law? Of course it is hard to be a true Christian but has it not always been hard? In times of prosperity, men are tempted to think life consists in the abundance of things they possess or can acquire. In times of poverty and struggle, men are tempted to curse God and die. Whoever said it was easy to resolve the hard facts of life? It cost Jesus the Cross and the Cross was a reality every day of His life, and the Cross wins.

The world has split Niebuhr wide open. He has out-Jesuited the Jesuits. The end justifies the means. He surrenders to political realism in one breath and maintains his loyalty to religious idealism in the next. Is this what we are reduced to in social ethics? Niebuhr is a victim of his own brilliance and sympathy. He tries to be all things to all men in an age of rampant secularism.

What does he imagine the Church can or should do? Should it go on preparing victims as well as leaders for the ceaseless struggle? What does he think of his own job in Union Theological Seminary? Is he content to be a recluse and mystic one day and a man of the world the next? It would seem so. He can construct no sensible program for the Church. Let it be other-worldly, that is its inner nature, he would say. Let it go on to encourage men to dream dreams, to be mad, to suffer under delusion, to think impossible thoughts, but never let it move forward confidently in the hope of creating a new society, the Kingdom of God. That is impossible. That is folly, even though Jesus made it His ideal, and commended it to us.

Pessimist, cynic, disillusioned realist—these names could well be applied to Niebuhr. His thinking has driven him mad. He forgets that man does not live by intellectual or any other human bread alone. He lives by the Spirit that God breathes into him, and his thinking and acting will be real and wholesome only so far as God lives in and works through him. The work of the Church anywhere and everywhere in the world must seem insignificant to Niebuhr. Perhaps he hasn't suffered enough yet to understand the vision or the passion of Christ.

F. F. G.

An illuminating and thought-provoking volume is *The Turkish Press*, a compilation of selections from Turkish newspapers between the years 1925 and 1932, translated and arranged under the direction of Professor Loutfi Levonian, formerly of the School of Religion, Athens, now of the Near East School of Theology in Beirut (it may be procured from the Pilgrim Press, Boston, after the shipment arrives; price $1.00). It contains chapters dealing with epoch-making events in Turkey: the abolishing of the Caliphate; the address by the Minister of Justice at the presentation of the new Turkish code of civil law in 1926; Moustepha Kemal Pasha's address on launching the new Latin alphabet in 1928; separation of Church and State by the Grand National Assembly that same year; the first Balkan Conference.

A ferment of new ideas accompanies such tremendous changes in the life of a nation and these find expression in addresses reported in the papers, signed articles, editorials. They touch upon all phases of that life: the spirit of nationalism, freedom of conscience, the new status of woman, reformation of Turkish law, religious reformation, the cultivation of Western civilization, education of youth, moral training, agriculture and the villagers in Turkey, foreign clubs and schools in Turkey, economic betterment, the movement toward a pure Turkish language, ethics in the new Turkey, and many other subjects.

Does not this sound modern? "The individual feels a deep sense of need in the most profound strata of his

existence, of something to give a meaning to life and death, to subsistence and to every kind of idea and movement. This sense of need, whether innate, religious or supernatural, is as old and as important as the necessities of life. This need can be satisfied during peaceful and settled times by religion and ideals. Today, in these times full of excitement in which we live, there exists a general insurrection and dissatisfaction against traditional and authoritative religious beliefs.

"We want a new faith, because there is an intense desire to get out of these spiritual storms and inner crises. People seek a solid rock to which to cling, and a leader to follow. Life seems to consist only of material and selfish ends, and the only terrifying fact for them is death."

It is interesting to compare the selections in 1932 with those of seven years earlier. Has public opinion in Turkey as represented by the opinions of the intelligentsia changed, grown? It would be even more interesting to compare this with a similar book that may be published seven years from now.

G. H. K.

Our Stamp Corner

Here is Japan's air-mail stamp issued in four denominations: 8½, 16½, 18 and 33 sen. Air-mail service is not so highly developed in Japan as in the United States. But between certain points there is quite a volume carried. Air-mail stations are: Sendai; Tokyo, the capital; Osaka, largest city in Japan, where are our strongest Kumiai (Congregational) churches; Takamatsu on the island of Shikoku; Fukuoka on the island of Kyushu; Fusan in Korea; Keijo (Seoul), capital of Korea; Heijo; Mukden, in Manchuria and Dairen on the Kwantung Peninsula under the control of Japan. Mt. Fuji may be seen in the background of the engraving on the stamp.

LIST OF STEREOPTICON SLIDES

(All slides are hand colored)

Recently, the text of most of these lectures has been subjected to most careful revision, all out-of-date slides (not historical) discarded, new slides added to some of the lectures and the whole number of slides in a lecture reduced to about fifty.

General.	English Shrines	70 slides
	The American Board	51 slides
	Congregational Shrines	52 slides
	With the Boys and Girls Abroad	40 slides
Africa.	Black Man in White Man's Africa	50 slides
	Daybreak—A Romance of Africa	88 slides
Turkey.	The American Board in the New Near East	48 slides
India.	Friend Meets Friend in India	55 slides
	Ponnusamy Grows Up	41 slides
	Glimpses of the Marathi Mission	52 slides
China.	Beautiful Foochow	48 slides
	China's Past and Present	46 slides
	New Thrills in Old Shansi	39 slides
	Tientsin, Where East Meets West	50 slides
	Up the Min to Shaowu	49 slides
	The Upward Trail in Shaowu	50 slides
Japan.	Modern Japan	53 slides
	Round About Japan	52 slides
Philippines.	Voyaging among the Philippines	50 slides
	The Thrilling Tale of the Philippines	51 slides

In addition to the above we offer a fine selection of hymn slides which may be obtained for use with the above lectures.

We also have available, at Boston, a stereopticon lantern which may be rented for a small fee. It is equipped with a four hundred watt Mazda lamp. Write for available dates and price.

Stereopticon lectures. These slides are loaned to Congregational Churches on payment of transportation charges, and may be obtained from the Commission on Missions, 14 Beacon Street, Boston, Mass.; 287 Fourth Avenue, New York; 19 South La Salle Street, Chicago, and certain of these may be obtained from 129 W. Second Street, Los Angeles; 421 Phelan Building, San Francisco, and Plymouth Church, Seattle, Washington.

This, That, and the Other

The Rural Missions Coöperating Committee

On March 14 the Prudential Committee of the American Board passed the following votes:

"Voted, that the American Board approve of the Rural Missions Cooperating Committee to be established in connection with the Committee of Reference and Counsel, whose main function shall be to assist coöperating boards to do their own rural work more effectively, to plan and carry out coöperative projects wherever possible, and to utilize more fully the service of the Agricultural Missions Foundation and other rural resources in North America and agree to coöperate in this committee on the basis suggested, with the understanding that this special committee shall have power to provide for its own budget if a separate budget shall prove to be necessary, but that all matters involving American Board participation in the budget must be decided by the Prudential Committee by separate action.

"Voted, that Secretary Fairfield be appointed the representative of the American Board on the Rural Missions Coöperating Committee of the Committee of Reference and Counsel."

The basis of representation was: one representative appointed by each coöperating mission board; five, appointed by the Agricultural Missions Foundation; one, from the Committee of Reference and Counsel; coöpted members, chosen by the group so appointed, not to exceed a total of one third of the appointed representatives, and to include the American secretary of the International Missionary Council.

Two Union High-School Boys of Foochow

who graduated last year, decided to give their time to helping country people. They went to live with the people in a group of villages, made a survey of the community, organized a night school for the study of the Thousand Characters, started a native band, gave talks on health and general improvement, and are continually trying to find ways in which they can help their people, writes Mr. George Newell.

NORTHFIELD SUMMER CONFERENCES

1933 Preliminary Program

Founded by D. L. Moody in 1880 — **East Northfield, Mass.**

Northfield Seminary Commencement	*June 10 to 12*
Mount Hermon School Commencement	*June 10 to 12*
Northfield Girls' Conference	*June 23 to July 1*
Northfield Missionary Conference	*July 7 to 15*
Conference of Religious Education	*July 18 to 28*
General Conference of Christian Workers	*July 29 to August 14*
Massachusetts Christian Endeavor Conference	*August 14 to 21*

Rev. Adam W. Burnett, Dr. J. Stuart Holden, Bishop S. B. Booth, Rev. D. M. Baillie, Dr. John Baillie, Dr. Arthur L. Kinsolving, Dr. Charles R. Erdman, Dr. James Moffatt, W. R. Moody, Dean Luther Weigle, Dr. Oscar M. Buck, Dean T. W. Graham, Mrs. Virgil B. Sease, Dr. Herbert W. Gates, Russell J. Blair, Dr. Caroline L. Palmer, Dr. Emily J. Werner, Dr. Milton T. Stauffer, Miss Rachel Benfer, Mrs. Elizabeth Brubaker, Miss Sue Weddell

are among the speakers and leaders. For additional list of speakers, information regarding entertainment, reduced railroad rates, address

Ambert G. Moody, Secretary, East Northfield, Mass.

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A Group of Church Leaders from Shaowu Saying Farewell to Dr. Bliss in Foochow

Left to right: Pastor Chen Hsin Yuan, Pastor Liao Yuan Tao, Mrs. S. U. Chen, G. W. Shepherd, L. Bun, Mr. Yao Hsi Hsu, Mrs. Storrs, Pastor Huang To, Pastor Kuan Chin Shih, Mrs. Shepherd, Dr. Bliss, Mrs. T. C. Huang, Mr. Chang Chao Kuei, Mrs. McClure, Miss J. Walker, Mrs. C. Y. Chang, Mr. Storrs.

Dr. Edward Bliss

of Shaowu, who will retire at the end of his furlough year, tells us that he and Dr. Walter Judd received only kindly treatment from the local people throughout the period a few years ago when anti-foreign feeling was widespread, brought in by agitators from outside; when this propaganda was discontinued the feeling rapidly died out.

When the communists began their advance on Shaowu last October the friendly officials warned him to leave and provided transportation by boat. Half the population of Shaowu were fleeing at the same time. He and Mr. Shepherd, then visiting Kienning, and the families of three preachers were crowded into one small boat.

Pastor Huang To, shown in the accompanying picture, suffered most, for he had to take his young children some distance in the night and the rain, so they could take only a small bundle. But throughout their experience in the boat and as refugees at Foochow, they showed a patient and cheerful spirit. There was no expression of loss of faith in God, no bitterness, no complaint.

The nearly forty pastors and preachers of the past in the Shaowu Mission have been reduced to four pastors and two unordained men. But this force is truly a Gideon's Band: picked men of unusual ability and devotion. There are, besides, groups of Christians all through the field who have stood the test of adversity and will hold much of the ground gained for Christ. But best of all is the attitude of the Chinese: their thinking, their lives, have been deeply affected by close touch with Christianity. Dr. Bliss' estimate of the receptivity of the Chinese of the Shaowu region agrees with that of Dr. Stanley Jones' estimate for the whole country: "China is the ripest evangelistic field in the world at the present time."

Following the Cut in Shaowu Mission

Pastor Kuan of Yangkow (he appears in the picture of church leaders bidding farewell to Dr. Bliss) announced a week of revival meetings, Rev. George Shepherd writes. He started with a powerful sermon on "A Stormy Passage." "The disciples had put Jesus to sleep in the stern of the boat, the same place that our Synod has put Him. We have been trying to cross this stormy lake with foreign funds and supplies, but the time has now come to awaken Jesus and ask Him to take complete charge.

"We have had," adds Mr. Shepherd, "the most democratic set of fellowship meetings that it is possible to conceive. Exhortations, confessions, grievances, misunderstandings, and all manner of inner conflicts came tumbling out of human beings in a never ending stream. Quarrels, years old, were brought to light and settled in the presence of Christ and a group of His followers. Time and time again, disgruntled preachers on this year's retirement budget threw a monkey wrench into the machinery, and after a jolt or two the machinery settled down to the quiet hum of harmonious motion. Prominent laymen and respected church leaders made it very plain that those who would serve the Chinese Church from henceforth need merely devote themselves to Christ and the service of the people, and foreign funds or no foreign funds, their every legitimate need would be met. It was a veritable triumph of faith in the things of the spirit, and in those brief days I witnessed the birth of an earnestness, a joy, and a zeal such as I have not seen before."

Ned Smith's Irresistible Boys

Spending a school holiday with her sister, Mrs. Edward Smith of Ingtai, China, Eunice Thomas of Wenshan School in Foochow found the little shivering boys under Mr. Smith's care "as irresistible as he does," and set to work knitting vest sweaters for them.

"Mr. Smith, I'm nine years old and I'm going to study this year," declared the tiny cow-boy whom one would have to look at twice to see, as he grabbed "Mr. Smith's" coat-tails.

What Galangue Station Is

It is more than church, school, hospital, shops, farm, and kindred departments, writes REV. HENRY C. MCDOWELL. It is also "a community of some 500 souls, a political unit, and for all local purposes self-governing. Four years ago an adaptation of the native political organization was instituted. The native idea was enlarged so that women and children became constituent elements of the body politic." There are four assemblies. Men, women, boys, and girls form separate assemblies, elect their own officers, and administer affairs peculiar to their group. Representatives from each, on a general committee, deal with questions of a general nature.

Recently this idea has been carried a step further. It was decided to administer all departments as a unit and under commissions elected by the people. Separate offerings for church work, school fees, hospital fees, fees for burial associations, contributions to home missionary work among the surrounding villages, were all merged in a general fund. Each family contributes an amount equal to about a month's income; missionaries and boarding school pupils also contribute. Each month the amount in hand is divided into four equal shares and given to the School Commission, Hospital Commission, Church Commission (which includes the burial association), and Missionary Commission.

Thus a family is assured of medical and hospital care, school advantages, spiritual nurture, a decent burial at death, and one fourth goes for others. "It seems to me that the church is really about to function to the whole of life," adds Mr. McDowell. "The scheme was not at all what I had in mind. It is a result of group thinking.... The commissioners serve without pay. Herein is also an advantage, however, for many folks are given positions of responsibility and are lifted out of the ordinary. The humble Galanguean also gets a thrill by becoming an elected officer. The possibilities for training in appreciation and administration are obvious. The greater advantage is that each department will have to grow with the folks. We missionaries in our desire to get lots of good done in a short time so often run ahead of our constituencies."

Miss Bousheva's Jubilee

MISS EFFA K. BOUSHEVA'S forty years of service as teacher and Bible-woman in Macedonia were celebrated by the church in Sofia—the first time a long record of active service of a Christian woman has been honored in public during her lifetime. Child of a peasant, she was left an orphan at the age of seven. But her brother cared for his six sisters; became an earnest Christian; suffered for his faith with imprisonment in the famous White Tower of Salonica; and, liberated by the efforts of the American missionaries, decided to send Effa to their school in Monastir. After graduation she opened and conducted for the Mission primary schools in various villages and towns for twenty-three years. In those pioneer days the work was full of hardships and privations. For instance, in one village her room had a mud floor so damp that frogs got into it somehow nearly every night and gave her many a queer concert. She was one of the first teachers in the Thessalonica Agricultural School at a time when the students had only one room for every activity, and she was cook, laundry woman, and teacher, all in one. During the war she came with other refugees to Bulgaria. She did valuable service among the wounded. Since then she has been a Bible-woman in Sofia. Without a single year's vacation she has been a strong, wide-awake devoted Christian worker, brave, unselfish, equal to emergency or hardship. Her eyesight is failing her, but her faith in the Lord she has served for forty years is as bright and strong as ever.

The Marathi Mission Birthday

The one hundred and twenty-first birthday of the Mission was celebrated on Sunday, February 12, by a special service which is described by MISS LUCILLE DAY, who had been in India five months at the time. The blind music teacher, who was leading the children's choir, gave a splendid talk: "Because of the American Mission I am able to stand in God's house this morning and speak to you. You all know that in our country blind people are usually beggars. But I was sent by Dr. Fairbank of Vadala to the Blind School at Bombay, and there Miss Millard, a woman whom I have never seen with my eyes, but whom I love dearly, helped me to get an education and to learn how to live with people. I wish I could thank all those who have helped me to live a fruitful, joyful life!" The pastor's text was "Freely ye have received, freely give."

The Fate of the Intrepid, But—

Tatyaba, a retired police sepoy with a splendid reputation for uprightness of character, became one of the finest Christians of Satara, writes LILLIAN PICKEN. There are no other Christians in his village, but he has written over his door, "As for me and my house, we will serve the Lord." Hearing of the Loyalty Fund, he wanted to have part in it and pledged four annas a month for 1932. He also pledged himself to give one full tenth of his income to the Satara Church as his tithe to the Lord. The only time he could pay would be after harvest when he sold his crops.

After the Poona Pact, a meeting of the more progressive citizens in his village endorsed it and invited the outcastes to use the village well, hitherto used only by caste people. The outcastes, fearful of consequences, held back, but Tatyaba, with naught but good will in his heart, went to the well and drew water.

Next morning he arose to find that in his field of peppers, just ripening to a bumper crop, every plant had been pulled up by the roots and destroyed. "Such is the fate of the intrepid," remarks Miss Picken.

Although this meant a loss of about 90 rupees to him, he refused to allow any police investigations to be instituted, as he said, "This is a good opportunity to witness to the power of Christ to keep me sweet under persecution, and to show His love to those who hate me."

After the second harvest of the year was sold, the pastor of the church received a money order from Tatyaba the last of December, of which 3 annas was for the Loyalty Fund, to be sent to Boston, and 19 rupees, 9 annas, for his tithe for 1932. He and his wife have had an average of 16 rupees, 4 annas, per month for living, clothes, taxes, everything.

Woman's Evangelistic School Kobe, Japan

had its dedication exercises on March 28 in the forenoon and commencement in the afternoon. For a year the school will, as an experiment, cooperate with Kobe College in some of the class work, writes Miss Eleanor Wilson. Mr. Nagasaka and Mr. Takeuchi will teach two hours a week each at the college, and in exchange for their services the girls of the Evangelistic School will go to the college for their courses in psychology, education, economics, and hygiene.

Founder's Day, Elleniko

They have decided to consider February 15 as the Founder's Day of the American Junior College for Girls in Athens, as it was on that day in 1932 that it first opened in Elleniko its permanent home. After devotional service and addresses, seven of the classes planted trees on the campus while a student recited a beautiful poem in Greek about trees. A grove of olive trees had been planted that morning, a gift from Olivet College friends in America. The girls then retired to the playground for an interclass volley ball match.

The Criminal Tribes Settlement Church

The industrial settlement at Sholapur has been completed and "is like a little cathedral in its easternness and atmosphere and is exactly what we want for our soul's inspiration, for it is difficult to find quiet anywhere in this land," writes Miss Ella Hoxie. "It is also exactly what we need, with its outside veranda and pulpit, so we can have services, lantern lectures, dramas, etc. outside for two or three thousand people. Mrs. J. H. Moore has sent money for the pulpit in memory of her brother, and Betty Cairns Dodd sent in the name of her last baby boy, money which is to go into the beautiful communion table, and there will be a memorial tablet with the names of Mr. L. S. Gates and some others for the sake of whom gifts have been given. Our own staff and settlement children and women have given nearly 2,000 rupees for it also.

"It is in perfect keeping with the surroundings, being built of the same grey uncut stone used for the other buildings, which is now quarried by our own settlers. There will be no benches and all the furnishings are being made in setlements: pulpit, lectern, and communion table and chairs beautifully made of rosewood in Hubli Settlement; the rugs for seating, of two shades of blue, and the curtains for the doors, made in our own settlement weaving shed."

Personalia

That man of a million friends, Frank Laubach of Lake Lanao, Mindanao, reports that the Board's Philippines Mission wants "The Missionary Herald to inform the universe that we are opening libraries in all of our churches in Mindanao and need books of all kinds; also that we need *Peloubet's Notes, Tarbell's Guides,* and any other Sunday-school material both for our Sunday schools and for our pastors."

Miss Alice M. Huggins of the Goodrich Girls' School, Tunghsien, China, has had published by the China Music Company of Peiping a very useful collection of *English Songs for Junior Middle Schools.* It has about eighty-five little songs, most of which her classes have sung through these years. She and Mrs. G. D. Wilder expected to get finished and published this spring a book of Christian anthems in Chinese. Miss Huggins teaches English and music in addition to her real job which is teacher training.

Mr. Starte, in charge of the Government work for the Criminal Tribes, is one of England's and India's great men, thinks Miss Ella Hoxie. His job involves planning for the future trend of the work not only for the Criminal Tribes, but for juvenile jails, aftercare cases of delinquents, and the Depressed Classes of the Presidency. He has succeeded in imbuing all his workers with something of his spirit. His wife helps and inspires and takes an active interest in every phase of his task.

Miss Grace Wu of the Peiping district in North China, a college graduate, a specially trained, experienced teacher, is deeply devoted to the work for country women and girls. Out of every one hundred of them only two or three can read. She with others has organized nine Thousand Character Classes; she has hunted up teachers for them—earnest, eager Christians; has written innumerable letters to the village leaders; has personally visited every class and become acquainted with the pupils and their home conditions; is also constantly thinking of the Bible women and plans for a month of practical study with them in addition to the month of Summer School.

President Daikuhara's announcement of the honor bestowed on Miss Mary Denton, Ed.D., of the Doshisha Woman's College was printed in our April number. We learn that on February 11, the Coronation Day of the First Emperor of Japan, always celebrated as one of the biggest holidays, the congratulatory ceremony was held in Fowler Chapel. Dr. Daikuhara presented to Miss Denton the sixth class Order of the Sacred Treasury and made an address in praise of her work, after girls representing the Girls' College and the Girls' Academy had presented her with beautiful bouquets. A reception and dinner was held in her honor the same evening at the Kyoto Hotel.

In addition to her regular work in education, Miss Denton has been active in organizing kindergartens, the Red Cross, the Young Women's Christian Association, and the Women's Christian Temperance Union in Kyoto, but perhaps her greatest work has been as an unofficial diplomat, a good-will promoter.

Concerning Mrs. Diantha Curtis Olds who died on February 2, there is much to be added to the brief notice appearing in our March number, for she made a great contribution to foreign missions in her children: Rev. C. Burnell Olds of Japan; Annie, wife of Rev. Alfred C. Wright, for forty years missionary of the Board in Mexico; and Otis C. Olds, also Board missionary there (for 15 years). Two grandchildren, Leavitt and Margarita Wright, went to Mexico as missionaries; Margarita is still there; Leavitt is Professor of Spanish in Pacific University. Two of her brothers, Asher and Charles Curtis, served under the A.M.A. in the South, and a nephew, Rev. William L. Curtis, went to Japan, where he died in 1929; his cousin, Edith Curtis, is teaching in Osaka, Japan.

Rev. Reuben H. Markham, missionary of the Board to Bulgaria from 1912 to 1924, and for a while editor of the *Zornitza*, has published in Sofia, Bulgaria, a profusely illustrated volume, *Meet Bulgaria*, which treats of all phases of life in that country. A number of pages are filled with Bulgarian proverbs and folk songs, and a chapter describes the schools of the American Mission.

Less than a month after Charles H. Riggs' arrival in Nanking, the Dean of the Agricultural College of the national university requested the loan of his services from Nanking University. He taught throughout the term a three-hour course in farm machinery which seemed to greatly interest the students, who were faithful in attendance and work. Nanking University was paid $500 which was added to Mr. Riggs' shop budget. He also taught in a winter institute of crop improvement.

Miss Huang Tsai Yun, one of the reliable teachers of the Kienning, China's girls' school teachers, has been elected chairman of the Kienning village government under the Soviets. The farmers declare she is an ideal chairman. When men are dragged before her tribunal by Red soldiers and accused of harboring grain or money she first sees that they are given a good square meal and then personally interrogates each one before ordering him to hasten home to his family and his work.

The death of Professor Zenope Bezdjian has touched the Near East Mission closely. He was head of the Protestant Chancery in Istanbul from 1915 to 1928. Previously he had taught for thirty years at Central College, Aintab, having been a member of its very first class.

A Real Missionary Educator

The Editor cannot refrain from paying a personal tribute to the late Harlan P. Beach, D.D., F.R.G.S. First meeting the latter at Yale in 1895 when Mr. Beach, as the new Educational Secretary of the Student Volunteer Movement, was conferring with Yale Volunteers over the best ways and means of pushing mission study classes, he began studying Mr. Beach's textbooks, took regularly and read religiously his magazine, *The Student Volunteer*, and worked with him summer after summer at the Northfield Student Conferences in laying before the young men of Eastern America the claims and call of the Orient. He often talked over with this former American Board missionary from China the principles and policies that should prevail in the new day of missions; the best ways and means of approach to the peoples of the Far East, —to their religions, their codes of ethics, their modes of thought, customs and manners; the great problem of language study; the courses that should be taken in this country before sailing and those that could best be taken after reaching the field; the impelling questions of personal relationship with foreign colleagues, native associates and government officials.

Indeed, as the Editor recalls, practically every subject touched upon by *Re-Thinking Missions* was handled without gloves in those days by Mr. Beach and his young friends, and with a more intimate knowledge, too, than was possible for the Laymen's Commission of today. Certainly no missionary recruit could ever have had a wiser or more inspiring adviser and teacher than this young Yale man found in Harlan P. Beach. The debt of gratitude can never be paid.

Later, Mr. Beach had not a little to do with guiding, if not inspiring, the Yale Band in its wide deputation work at the home base. When the young men decided that they must go to some field together, he was often called upon for counsel, and perhaps more than any

other determined their choice of China. He made the chief contact with the American Board; had not a little influence with the Yale authorities; and in a thousand and one ways was the formative force in the establishment of that great link between America and the Far East, Yale-in-China.

Then, when a member of the Yale Band went to the field, whether it was in China, Japan, or India, he was kept in contact with this friend and counsellor at home, who was remembering him constantly in buoyant faith and earnest prayer. Yea, verily, could there have been a better example of team work? Is not this the support that makes missionaries?

Of course, when the most trying period of a missionary's career came—namely, that of having to give up active missionary service on the field, Dr. Beach, then Professor at Yale, was a tower of strength. Had he not gone through the same experience himself? Had he not suffered the same pangs? Did he not have to make his readjustments in America without losing contact with his friends overseas, and had he not found a place where he could still work constructively for the world enterprise? All this meant much to a certain young man who had to leave his work in Japan and yet somehow keep on as a world missionary.

And that brings us to THE MISSIONARY HERALD. Who has read this magazine more regularly, intelligently and appreciatively than Professor Beach? Who has been more ready with constructive counsel based upon long editorial experience in missionary and publication work? Who has defended more ardently and effectively the HERALD when its existence has been threatened? Who has advertized it more spontaneously and earnestly? We shall have to say that Dr. Beach has been as real a friend to the editor as he was to the student volunteer and the missionary.

Well, like others who knew Dr. Beach, we must see if we cannot be a little more studious in our task, do research work a little more thoroughly, believe more heartily in the values of missionary education, seek living messages and illustrations from every part of the field with a steadfast, buoyant faith in Christian missions, and do what we can to help bring about, not only a renewal of volunteering for foreign missionary service, but also the revival of a deep and fundamental missionary purpose in the Church at home.

E. F. B.

A Tribute to Ansel Johnson

On Friday, March 17, Rev. Ansel Estano Johnson slipped suddenly away close by his desk in the New York office of the Commission on Missions. In no little degree could this be called a "depression casualty"; for no one within our circles of mission administration and promotion has thus far been called upon to endure greater personal stress and strain due to financial worries.

Much has already been written regarding Mr. Johnson's contribution to the missionary cause of our churches. We heartily corroborate everything that has been said of him in *The Congregationalist*, *The Yale Alumni Weekly*, and other papers. Perhaps we can add, however, this new bit of appreciation: We shall remember Mr. Johnson especially for his understanding and advocacy of the possibilities of the cinema in missionary education and promotion, and for the way he kept on hoping and striving against almost insuperable obstacles for the time when the Boards could supply enough high-grade movies to meet the growing demand. To him it was clear that if the American Board could spend but a thousand dollars a year in new films, the returns in interest and donations would amply pay for the outlay. We cannot help hoping that his mantle will fall upon someone who will continue the agitation until the Boards are able to equip and finance a first-class system of moving pictures.

Mr. Johnson will also be remembered for a thousand and one other manifestations of careful research work carried on in the midst of his promotional activities. Every church-board office is the better for a man of his sort—a utility associate who is willing to attend to the humble yet vitally necessary detail of "serving tables."

Dr. Gurubai Karmarkar

A cable has announced the death from pneumonia at Wai, India, on March 22, of this noted physician who for a quarter of a century conducted medical work in Bombay under the auspices of the Woman's Board of Missions. She conducted two city dispensaries for women and children, one of which gave free help to poor mill people, was medical advisor to girls' schools of our Marathi Mission and two other missions, and was a regular lecturer on hygiene and domestic economy for teachers' classes in all missions. She did a great deal of inoculation and house-to-house visiting for the municipality for some years and had an extensive private practice, welcomed in Mohammedan homes as well as Hindu.

Besides her medical work she had her home duties and duties in her husband's parish and the community. Home mission interests and various Christian organization activities had claim on much of her time, and one of her honors was the appointment as delegate to the World's Y.W.C.A. quadrennial conference at Stockholm in 1914. Her last visit to America was at the time of the Woman's Board of Missions Jubilee in 1917.

Dr. Gurabai received her early education in the schools of our Marathi Mission, her medical education at the Woman's Medical College in Philadelphia, while her husband, Rev. S. V. Karmarkar, was studying theology at Hartford and Yale. When they returned to India he devoted himself to evangelistic work in the Mission; she was for a time physician in a Parsee hospital at Bassein, then physician to the Maharaja of Baroda, returning to Bombay about 1898.

Ill health obliged her to retire from practice ten years ago but her personal Christian influence has been as great and as widespread as ever. The community will sorely miss her.

Harriet Sturtevant Pease

Hardly any of Mrs. Pease's associates on the field are now living to give us reminiscences of her personality and work there; those who are living are unable to write. But we know that she and her husband did a great work in a needy place.

Harriet Almira Sturtevant was born in Westport, N. Y., in 1846; was educated at Granville Seminary; taught school and acted as librarian before her marriage in 1877 to Edmund Morris Pease, M.D., of Granby, Mass., who, after acting as army surgeon for three years in the Civil War, had practiced medicine for five years in New York, and for six in Springfield, Mass., in

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the library of which city Miss Sturtevant was then working.

They immediately sailed for Honolulu, thence to Micronesia where they worked indefatigably for seventeen years. Dr. Pease, besides practicing medicine, taught a normal school, ran a ranch for the partial support of the school, compiled a dictionary of the language, a hymn and tune book and educational books in the Marshall Islands dialect, and translated the New Testament. During their stay there the church membership increased from two or three hundred to as many thousands. On his return to America in 1894 he was at work on the Old Testament which he had translated through Isaiah; he expected to finish it by July, 1907, and visit Micronesia for the final revision. But he died on December 5, 1906.

Dr. and Mrs. Pease had built themselves into the community life in Claremont, and there Mrs. Pease has since made her home with many friends about her. Two sons survive her: Dr. Edmund M. Pease of Dorchester, Mass., and Frank S. Pease of Claremont.

The Chronicle

Appointments

March 14. Dr. Leonard Fisk Wilbur of San Francisco, Calif., as a medical missionary in the North China Mission.

March 14. Miss Jean Benedict Spaulding of San Bernardino, Calif., fiancee of Dr. Wilbur, as the wife of a medical missionary, in the North China Mission.

April 4. Miss Sara Elizabeth Bradley of Lee, Massachusetts, as an industrial worker in the Madura Mission, India.

Commissioning

March 12. In First Congregational Church, Madison, Wis., Miss Esther Lowell Hibbard, Japan Mission. Sermon: Rev. Alfred W. Swan, D.D.; Presentation of Commission: Dr. Theodore F. Faville, Superintendent of the Congregational Conference of Wisconsin.

Furloughs Authorized

March 14. Mrs. Alice Browne Frame of the North China Mission, beginning in the summer of 1933.

March 14. Miss Fannie Ellener of the East Africa Mission, beginning at such time in 1933 as seems feasible to the Mission.

March 14. Rev. and Mrs. Frederick R. Dixon of the East Africa Mission, beginning in August, 1933.

March 14. Miss Harriet Yarrow of the Near East Mission, beginning in the summer of 1933.

March 14. Rev. and Mrs. William C. Cooper of the Bulgaria Mission, immediately for health reasons.

March 14. Rev. and Mrs. Harry S. Martin of the North China Mission, beginning in the summer of 1933, for family reasons.

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March 14. Rev. and Mrs. Ernest T. Shaw of the North China Mission, beginning in the summer of 1933, if necessary, for family reasons.

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April 4. Miss H. Arlene Hallett and Miss E. Jeannette Odell of the Near East Mission, beginning in the summer of 1933.

April 4. Dr. Herbert C. Brokenshire of the Philippines Mission, beginning in the summer of 1933.

April 4. Mrs. Wendell C. Wheeler and son of the Marathi Mission, beginning in the spring of 1933.

April 4. Rev. Wendell C. Wheeler of the Marathi Mission, beginning in the summer of 1933.

Sailed for the Field

March 9. From New York, Dr. M. Pauline Jeffery, returning to the Union Missionary Medical School for Women, Vellore, India.

March 20. From Los Angeles, Mrs. Edward S. Cobb, returning to the Japan Mission.

March 23. From San Francisco, Miss Esther L. Hibbard, joining the Japan Mission.

April 12. From New York, Mrs. Clara D. Bridgman, returning to the South Africa Mission.

Arrival on the Field

February . At Chikore, South Rhodesia, Rev. and Mrs. John S. Marsh, returning to the East Africa Mission.

Arrival from the Field

March 16. In New York, Mr. and Mrs. Wathen L. Kincheloe of Mt. Silinda, East Africa.

Birth

February 15. At Durban, Natal, South Africa, a son, Walter Swanson, to Mr. and Mrs. John A. Reuling of the South Africa Mission.

Deaths

March 22. At Wai, India, Mrs. Gurubai Karmarkar, physician under the W. B. M. in Bombay 1898-1923.

March 28. In Boston, Massachusetts, George H. Washburn, M.D., son of former President George Washburn of Robert College, missionary of the American Board, and of Henrietta Hamlin Washburn, who died in 1928.

April 6. At Peiping, of pneumonia, Mrs. Philippe de Vargas of Yenching University.

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